

# The Chinese Recorder and Missionary Journal.

VOL. XXXIX.

NOVEMBER, 1908.

NO. 11.

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## CONTENTS.

	PAGE
Editorial Comment ...	589
The Sanctuary ...	596
Contributed Articles:	
The Present Policy and Needs of the Christian Periodical Press in China.	By Rev. J. C. Garritt, D.D. 597
Lessons Learned in Translating the Bible into Mandarin ...	By Rev. C. W. Mateer, D.D. 603
The Training and Qualifications of the Literary Worker ...	By Rev. F. W. Baller. 609
Present Duty in China ...	By J. C. Gibson, M.A., D.D. 615
The Lambeth Conference--From the Missionary Point of View ...	By Bishop W. W. Cassels. 622
In Memoriam.—I. Rev. R. Lechler...	By C. R. Hager, M.D., D.D. 628
II. The Rev. C. W. Mateer, D.D.— An Appreciation ...	By Rev. F. W. Baller. 630
Correspondence ...	633
On Tobacco Smoking.—The Revised Mandarin Version.—Images of Confucius.	
Our Book Table ...	636
Missionary News ...	640
The Month ...	646
Missionary Journal ...	647

## ILLUSTRATIONS.

The Late Calvin W. Mateer, D.D.	Frontispiece.
Company of Revisers of the Mandarin New Testament	Facing Page 630

Published by the American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

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WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

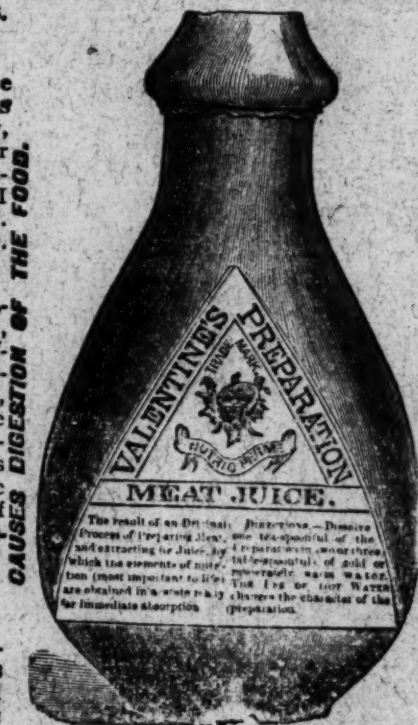
New York.

I prescribe  
VALENTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. EL-  
LIOTT, M.R.C.S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

Washington, D.C.

I have used large-  
ly VALENTINE'S  
MEAT-JUICE and  
consider it the best



of these(meat)pre-  
parations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT REYBURN,  
M.D.

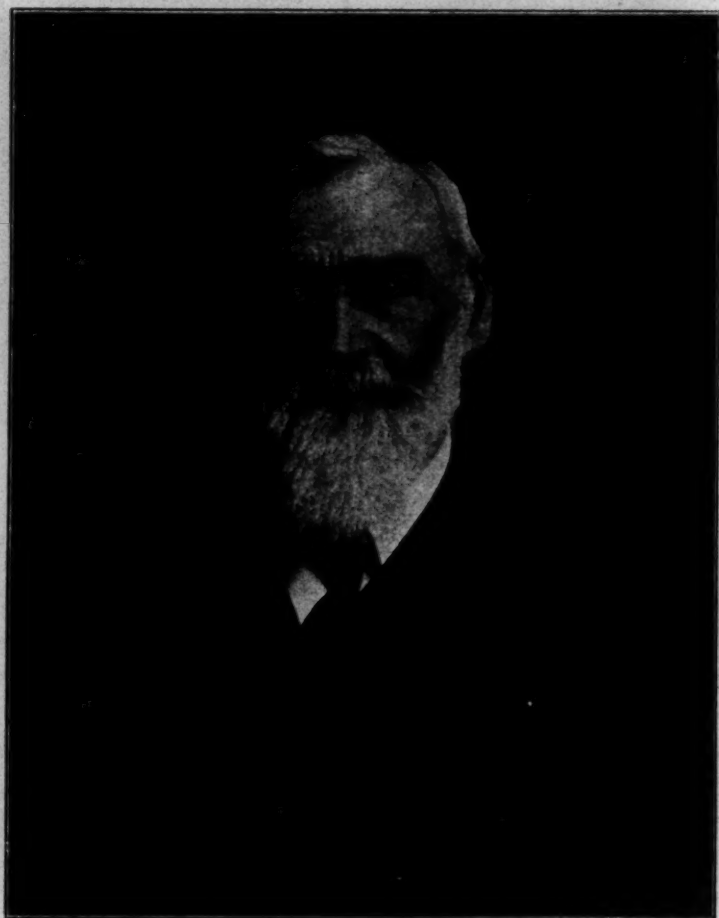
GIVES TONE TO THE STOMACH.

INTERNATION-  
AL EXHIBITION.  
1876.

REPORT ON AWARDS,

—"For excellence  
of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."





THE LATE CALVIN W. MATHER, D.D.

BERNARD  
COLLEGE  
LIBRARY

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

Published Monthly by the American Presbyterian Mission Press,  
18 Peking Road, Shanghai, China

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VOL. XXXIX

NOVEMBER, 1908

NO. 11

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## Editorial

IN this month's issue of the CHINESE RECORDER we renew attention to a subject which can never be out of place where the missionary problem is under discussion.

**The Church and Literature.** The claims of Christian literature must ever grow more insistent and indispensable as mission work expands, and the success of the evangelist and the teacher are bound to open new avenues of service for the literary worker to fill. The greater the success of the Church of Christ in China the more clamant the call for Christian literature will be, for the acceptance of the evangel must prove the opening of the gateway of knowledge.

While China has always been peculiarly a field where literature was specially fitted to do a great work, it is only in recent years that there has been evident on the part of the nation a real thirst for knowledge. That the work of the Christian Gospel has been one of the chief factors in this change we all believe; that fact, however, serves to increase the responsibility laid upon Christian workers to see that thirst legitimately and adequately satisfied. It were idle and mischievous in any body of propagandists to provoke a need they were not at pains to supply, and missionaries have a tremendous and direct responsibility laid upon them by the very conditions their evangelistic and educational enterprises have awakened. There never has been a time in China when the need for sufficient literature of the right kind was more urgent than it is to-day.

IN spite of the acknowledged urgency of the need it would seem as if the proportion of men engaged in the work of Christian literature among the missionary body were smaller at this time than it had been at any other during the past century. The growth of the educational claims within the missions has taken from qualified men opportunities in time and strength which would, in many instances, have been given to literary enterprise, while the care of the churches makes it impossible for a large proportion of the whole missionary body to give any adequate attention to this branch of the work at all. We are inclined, too, to surmise, that the increasing need for attention to details in missionary work which could not arise until the Christian constituency had grown to large numbers, has resulted in a lower standard of attainment in the written language of China on the part of the present as compared to the preceding generation of missionaries. The average man finds it more difficult to attempt good literary work than used to be the case.

This condition is one of the penalties of missionary success. It is inevitable and should be met by a revision of the missionary forces. Literature must not be left to-day, as it largely has been, to haphazard enterprise. Everything points to the desirability of setting aside a proportionate number of men who have proved their fitness for this special branch of work during their years of missionary apprenticeship, to whom the task of literary production shall be committed. And greater encouragement should be given to Christian Chinese scholars to prepare original work and to qualify themselves for the labour of translation.

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LITERATURE demands that its votaries shall have the gift not only of language but of knowledge. If the literature produced by the Christian Church in China is to hold its own it must be by virtue of its acknowledged merit. Absence of competition, or lack of proper supervision, often results in the encouragement of the unfit. Had the cause of Christian literature received the attention and oversight it demands some of our catalogues of books would be briefer than they are. But they would at the same time be better. In certain branches of literature it has been too easy to find a publisher, notably for small tracts. We are glad that Dr. Gibson has called attention to

**How to Meet  
the Need.**

**The Quality of  
the Work.**

this question, and we trust that as a result of the visit of the deputation from the Religious Tract Society of London, means will be devised to divert some of the current of literary ambition from the preparation of books which are not wanted to books which are. The apparently indiscriminate publication of tracts on similar subjects by unrelated Tract Societies working over the same field, and the lack of a common system for regulating the circulation of these, has meant a waste in that branch of Christian literary effort which might well be avoided. While it is very necessary to increase the number of literary workers it is more than desirable to heighten the standard of work done. Concentration of effort and a mutual understanding on the part of those engaged in the work would greatly add to efficiency. When Christian literature becomes a recognized department of missionary enterprise we may expect to find a development of its quality as well as an increase of total output. The permanent committee appointed by the Centenary Conference to promote the interests of the various Literature Societies in China has a unique opportunity before it.

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THE best medium for reaching the greatest number of readers of a newspaper in Chinese is doubtless Easy Wên-li.

**A Mandarin  
Paper.**

But there still remains a large constituency in the central and northern districts who would undoubtedly be better pleased with Mandarin. Many of the church members are from the humbler classes who have but limited attainments in reading, and who would much prefer literature in Mandarin to that in Wên-li. The subject has been not a little canvassed, especially by those in charge of the *T'ung Wen Bao*, or *Christian Intelligencer*, but the question immediately narrows itself down to this, that if the paper is published in Mandarin it immediately cuts off a lot of would-be readers in the south. The Bible Societies, and more or less the Tract Societies and the Christian Literature Society, cater to both needs, but unless a newspaper is published in both Mandarin and Wên-li, which would hardly be possible with the present circulation, the question comes up, Should we have a Christian weekly paper in Mandarin? Probably Mandarin will become more and more the written language of China, as it is inconceivable that the fossilized method of expressing oneself which has prevailed so long in China should continue to survive the necessities which are occasioned by the usages of modern speech.

ONE of the first evidences of the growth in power and grace of the autonomous Chinese church should be the appearance of a Christian literature of distinctively Chinese authorship. The way should be opened as wide as may be for the preparation and publication of such a literature. We have been glad to note, as bearing definitely upon this matter, the honourable tendency on the part of many translators to give their Chinese fellow-worker his due meed of acknowledgment on the title-pages of their works. It is only right that those to whom sometimes the major credit of the existence of a publication is due should receive the fitting ascription of their share of authorship. Many of our leading books must owe more to the ability of the unknown Chinese writer than to the acknowledged foreign author. All of which goes to prove, if proof were needed, the possession of a great gift of authorship on the part of numerous Chinese who are in touch with missionary enterprise. Their talents ought to be secured for Christian service.

The encouragement of the literary instinct which may obtain in the Chinese ministry and among the churches should be ungrudgingly given and its growth sedulously fostered. Schemes of prize giving for competent essays, such as have been occasionally promulgated by individuals and societies, have resulted in good work, but the literary output of the church, as such, must be constant and not intermittent if its influence is to be lasting. The needs and problems of the day should be met as they arise. It would be an act of benefit to both the church and the nation of China if a certain proportion of the resources of our Tract and Literature Societies were definitely assigned to the encouragement and upbuilding of an indigenous Christian literature.

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A PRACTICAL difficulty lies in the way of bringing the best Chinese Christian literature into the possession of Chinese workers; that is, its cost. The inadequate salaries of the majority of our evangelists and other church workers make it impossible for many of them to benefit by the study of books which, in numerous cases, have been especially prepared to meet their need. And it does not conduce to the proper dignity of the Christian worker that he should be indebted to charities, either private or public,

**Libraries for  
Chinese Helpers.**

for his supply of literature. The difficulty ought therefore to be met in other ways.

Some missionaries have found it useful to establish in their central stations a good circulating library, membership in which is secured by the workers in the district on payment of a small fee. The initial cost of such a library is not great, and once established the membership fees keep it supplied with funds for new books. From the catalogues of the Tract and Christian Literature Societies it should be an easy matter to make up a satisfactory list of useful books for this purpose. The result in mental stimulus and increased power for service to the mission helper will sometimes make all the difference that lies between effective and non-effective work.

\* \* \*

It is not infrequently remarked that God removes His workers, but the work goes on. It is difficult to conceive, however, just how all the work that was being done by the late Dr. C. W. Mateer can still go on, or at least with anything like the vigor and efficiency which he was wont to impart to it. With an indomitable will, with remarkable powers of endurance, with a whole-souled devotion to the work, with a faculty for details which was most exacting and would be satisfied with nought but the best, with unusual mechanical genius which would have made him distinguished as an electrician or engineer if he had devoted himself to work of this kind, with an unusual adaptability to all classes of work, from organizing and successfully carrying on a college, to itinerating and evangelistic work, traslational or literary labour, it is difficult to imagine just how the work can go on quite the same with him absent as it did when he was with us.

This is getting to be more and more an age of specialists. But Dr. Mateer was no specialist. Coming to China in the early stages of mission work in Shantung, when work of all kinds came pressing in upon the missionary, he was ever ready to devote himself to that which was most insistent, leaving cherished plans of work or methods of study until such times as they might be taken up consistent with present needs, but never relinquishing the task once begun. Not all will be able to accomplish as much as did Dr. Mateer in his long years of faithful work, but all may learn a lesson from his patient persistence and his whole-hearted devotion to the work of evangelizing China.

VALUABLE as were the services of Dr. Mateer in translating the Scriptures, the fact remains that probably the best man for work of this kind is yet to arise, and that one not from among the foreign missionaries in China, but some thoroughly educated Chinese one who has the spirit of the Chinese, the heart of the Oriental, but who has been educated abroad, having been given the benefits of a thorough university education, and then, with special preparation in Greek and Hebrew, to devote himself specially to this most important work. The foreign missionary, knowing nothing of the Chinese or their language until he is a full-grown man, necessarily labors under limitations which can never be wholly eliminated, and which must always hamper him and prevent his making such a translation of the Scriptures as would be made by a properly trained and equipped Chinese scholar. And it would be well if steps could be taken to secure that some such men could be raised up, and not alone for translating the Scriptures, but also for other translational work.

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THERE has never yet been a representative conference of missionary workers in the Far East. Has not the time come

**A Far Eastern  
Christian Congress.**

when the possibility of such a conference should be seriously considered? In the three kingdoms of Japan, Korea and China the Christian missionary is brought into contact with kindred religious and sociological problems, differing in degree more than in kind, having at their root the Confucian system modified by various forms of Buddhism and tempered by the remains of certain primitive systems of natural religion. In Japan Buddhism has developed the idealistic trend of national character, while in China it has scarcely served to soften the materialistic bent of mind which gives to Confucianism its strong hold upon the nation's thought, whereas Korea seems to stand less affected by Confucianism than is China and less responsive to progressive Buddhism than is Japan. Christianity in its application of the saving Gospel of Christ to these peoples has influenced the classes rather than the masses in Japan, the masses more than the classes in China, and in Korea is making itself a national movement. The question arises, What are the causes of this divergent response to the same message? Is it its different form of presentation, or of application, or is the reason to be sought in the differing characteristics of the peoples concerned?

A meeting of some leading missionaries from those countries in conference for the discussion of these and similar questions affecting the whole of the Far Eastern problem from the missionary point of view would help forward considerably the understanding of the laws of missionary enterprise and enormously add to the effectiveness of Christian service in these Far Eastern lands.

\* \* \*

A SOMEWHAT remarkable and very gratifying sequel to the appeal made at the Nashville Students' Convention three years ago for missionary volunteers, is evident in China at the present time. During that

**Canadian Methodism and China.** convention a great body of Christian students vowed their lives to the service of God in the foreign mission field, and the influence of their decision at once made its mark upon the life of the churches from which they came. One of the immediate results was that the Methodist Church of Canada assessed itself in relation to its duty to its foreign field of labour and reckoned itself debtor to the cause of the kingdom of God to the extent of fourteen lives per annum for work in China. How faithfully the church faced this account can be noted from the fact that last month saw the arrival of a party of about thirty new missionaries representing Canadian Methodism and destined for work in the province of Szechuen. Among the members of the well-equipped and devoted body of workers may be mentioned an accountant, for the supervision of business; an experienced builder, as clerk of works and overseer of property; a pharmacist and two doctors.

Canada is setting a fine example to Protestant Christendom, and the Methodist Churches of Canada are to be admired for the evidence thus strikingly given to their spiritual vitality and faithfulness.

\* \* \*

WE are glad to note that the Sunday School Committee appointed by Conference is issuing the International Sunday School Lessons from the first of January next.

**Sunday School Lessons.** The work that this committee hopes to do should advance very considerably the cause of Sunday Schools throughout the Empire. We understand that after the arrival of Dr. Darroch from furlough, early in the coming year, special lessons for the use of junior scholars will be published and the needs of the Sunday School worker be met, so far as they may be, by specially prepared helps.

## The Sanctuary

"The effectual fervent prayer of a righteous man availeth much.—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matt. xviii. 20.

"The universe then is governed by the Divine Will. The highest religion conceives that history and experience show that this Will energizes according to certain regular modes or methods, which we have agreed to call the laws of nature. But what if there should be a law of prayer amid the mysteries of the universe? Even if you are convinced that no prayer of yours can quiet the storm or augment your fortune, or check dreaded development of the disease which is taking your loved one from your sight, are there no storms within your own soul which prayer can quell? Are there no spiritual treasures more precious than all earthly possessions—peace and reconciliation and pardon—that earnest prayer and communion with God can give you? Even if you have prayed for the preservation of the life of your loved one, and that prayer has not been answered in the sense in which it was offered, is it nothing that by prayer you have reached the joyful conviction that your loved one is safe in God and that in God you will find him again?" Worcester, in "Religion and Medicine."

### PRAY

For an extended growth of Christian literature that will "instruct Christians and influence public opinion". (P. 599.)

That in Christian literature there may be a helpful, frankly open, and "serious discussion of vital questions of the Church's life and growth" that shall never descend to mere controversy. (P. 599.)

For the editors, the writers, and the readers of all Christian periodicals, that the two former may express and the latter see clearly the Truth that shall make men Free. (P. 602.)

For all engaged in Bible translation, that with a full realization of the importance of their work they may avoid all temptations to error and may faithfully translate the actual Word of God. (Pp. 603-609.)

For all engaged in literary work, that they may have grace and strength carefully to train and qualify themselves for their work. (Pp. 609-515.)

That without drawing away workers from other branches of work already

undermanned there may be a sufficient increase of men and women for purely literary work to meet the great demand and the wondrous opportunity of the present time in China.

That we may not so neglect our opportunity to guide the nascent Church of China that work will be taken out of our hands before the Chinese are prepared for wise action. (P. 618.)

That one and all may be patient, steadfast, inventive, and loving. (P. 622.)

That the 241 Bishops of the Anglican Communion may so yield themselves to God's guidance as to become great leaders in righteousness, purity, missionary activity, and the reunion of Christendom. (Pp. 622-628.)

That the cross of Christ may triumph in the struggle for the possession of Equatorial Africa. (P. 625.)

### A PRAYER.

O Thou Fountain of Wisdom, who givest to all men liberally and unbraidest not; Grant that those on whom Thou hast bestowed intelligence for the knowledge of earthly things, may have the eyes of their understanding opened to the knowledge of things divine, and so fill them with Thy holy inspiration that they may with purity of heart and integrity of faith both bring to nought the falsehood of men of corrupt mind and set forward the authority of Thy most holy revelation to the saving of their own souls and of others also; through Jesus Christ, our Lord. Amen.

### GIVE THANKS

For the opportunity that is now offered to the Church to preach eternal truths through the Christian periodical press. (Pp. 597-602.)

For the Bible in the Chinese language.

For the increasing ability to conduct wisely the administration of the Church, daily being shown by the Chinese. (P. 618.)

For the rapid progress of Christianity in Africa and Asia. (P. 625.)

For the Christian example given in the long life of labor and love shown by the Rev. Lechler.

## Contributed Articles

### The Present Policy and Needs of the Christian Periodical Press in China

BY REV. J. C. GARRITT, D.D.

THE first Christian newspaper in the Chinese language was started by Drs. Morrison and Milne at Malacca in 1815.

For many years a very few Christian periodicals were in existence ; one and another being started only to be dropped. The seventies witnessed a considerable increase in number ; among the new magazines being the *Child's Paper*, begun by Dr. Kerr in Canton, and still published by the Chinese Tract Society at Shanghai. The *Church News and Globe Magazine*, started by Dr. Allen in 1868, was the prototype of the *Review of the Times*. The *Church Advocate*, edited by Mr. Plumb in Foochow, 1874, was apparently the forerunner of the 華美報, since merged with the magazine published at Shanghai by the M. E. M. South and North and now called the *Chinese Christian Advocate*, 華美教報. Dr. Farnham's second successful magazine, the *Illustrated News*, was launched in 1880. In 1890 there were sixteen religious periodicals issued in China : daily, weekly, or monthly ; two or three of these being issued by the Roman Church.

In that year Dr. Farnham presented before the Conference an essay on Periodical Literature, with a very valuable list of periodicals in the Chinese language. It is unfortunate that a full supplementary list of a similar kind could not have been prepared for the Conference of 1907. But the growth in this direction, especially in the secular press, has been phenomenal. It would be impossible to compile a full list of the newspapers and magazines which have been launched under various auspices during the past ten years in China.

It is too plain, however, that the Christian press has, in a real sense, failed to grow in anything like the proportion that has characterized the secular magazines. To be sure we have to-day more than twenty Christian periodicals and a considerable growth in circulation of most of them. Nor can

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

we hope to compete with the newspapers and the non-religious magazines in holding the attention of those who seek rather the arguments against, than those for, Christianity. Religious periodicals, while aiming to be available for evangelizing purposes must, with few exceptions, look for their support to religious people. The Christian constituency in China is small, and the number who can read and make real use of the periodicals, though rapidly growing, is smaller still. Of the twenty or more periodicals mentioned above, the majority are definitely denominational, and several are small sheets, local in character, being either in a local dialect or for definite restricted purpose.

The result is that there are but a few periodicals which aim to be widely read and successful exponents of the aims and ideals of the whole church in China. Several have the laudable aim of binding together the scattered representatives of a denomination. There is a weekly which was inaugurated for the definite purpose of bringing into solidarity the Presbyterians from Manchuria to Kwangtung and from East to West, and to-day there exists the Presbyterian Church, not of Scotland or England or America, but the Presbyterian Church in China. The *Chinese Christian Advocate* (Methodist Episcopal), the *True Light Monthly* (Baptist, 1902), and the *Chinese Churchman* (Anglican, 1908) represent similar aims. Yet these periodicals aim at that which is far more vital than denominational union; the spirit of unity and the effort toward knowing and helping all the true followers of Christ, underlies all of these enterprises.

After this is said, it still is a question worthy of most careful consideration whether such a union of periodicals can be effected and such a superior policy be wrought out for their conduct as shall make the weekly or monthly issues more highly useful to the whole Church of Christ throughout China. This question was propounded at the recent Conference by Mr. Ohlinger, who suggested a series of periodicals on union lines, comprising a daily, a weekly, a monthly, and a (theological) quarterly. The matter never came up for definite action, which was wise, as it was too suddenly brought to the attention of most to be wisely discussed. The writer with, as he believes, a mind open to the idea of union in all right directions, is unable to see how the plan could at present be carried out. The difficulties in the way are great. Furthermore, a paper, like an institution, is not built up suddenly; the fittest survives. The Tract Society and the Christian Literature Society have a great

start in this field, and their issues enjoy a measure of deserved success. It is open to us to hope that they will make the utmost of their opportunity and spare neither time, talent, nor energy to bring their magazines to a still higher degree of efficiency and acceptableness. These are the undenominational periodicals of to-day, and theirs is the fair opportunity for trial, whether the genius of the Chinese church is toward a united and non-sectarian press, or whether, for the present, the duty of shepherding and instructing the flock still lies with each church "family" or denomination.

The broadest statement of the policy underlying Christian periodical literature was given succinctly by Mr. Darroch at the Shanghai Conference "to instruct Christians and to influence public opinion". This statement covers a wide field. For instance, there exist two Christian weeklies to-day, each with a circulation of over four thousand. One, while more distinctively designed to be a family religious weekly with the departments with which we are familiar at home, has a considerable use in non-Christian and even in official circles, and these are proofs that it does have considerable influence wherever it goes in forming or modifying the opinions of non-Christian readers. The other, more definitely edited with a view to influencing the opinion of officials and scholarly men, is also very instructive to Christian readers. There is no reason to believe that there is not room for both these weeklies and for yet others on more or less different lines.

One important phase of the policy of the periodical press is that it gives an opportunity to Chinese preachers, teachers, and scholars to bring forward their views of the church, its duties and needs. It is most gratifying to see that quite a number of men are beginning to avail themselves of this opportunity, and that articles of real worth and of wide influence from their pens are affecting the life and raising the ideals of the church. The Christian periodical, while not to be allowed to be a field for controversy, or for airing petty grievances, or for the accentuating of differences between denominations or between Chinese and foreigners, should yet be frankly open to the serious discussion of vital questions of the church's life and growth. The experience of several of the denominational papers has proven that this opportunity, once appreciated, is highly prized by Chinese Christians. Its advantages are so obvious that one is constrained to hope that all the periodicals will aim to develop among

their constituencies the desire to become writers of influence and worth. Careful sifting on the part of the editors is necessary, just as is the case at home ; but there are checks upon would-be contributors which operate strongly, and the need to-day is to urge and encourage such contributions from the Chinese themselves. The pages of our magazines may become the means of training and bringing forward writers who shall in time produce works of permanent value to the cause of Christianity.

It is of interest to note the appearance of several periodicals designed for particular classes of readers. Among these are : *China's Young Men* and other similar magazines issued by the Y. M. C. A. in various parts of China. The *Postal Telegraph Gospel Mail*, recently inaugurated, aims to reach the men in the telegraphic service and bids fair to be of considerable use in reaching these men.

The special need and value of a magazine for preachers has long been recognized and met in some degree by the 中西教會報, or *Chinese Christian Review*. A part of its contents for a recent month is of interest :—

Watchfulness and Prayer	...	Rev. JOHN FOSTER (1770-1843).
Sharing in Night-watching	...	Rev. Dr. GEORGE MATHESON.
The Lord's Prayer	...	Hasting's Bible Dictionary.
The Christian Tongue of Fire...	...	Mr. YANG WEI-SI.
How to Pray. I.	...	Rev. Dr. TORREY.

This magazine has long been highly appreciated by the Chinese Ministry, and it does not seem too much to hope that out of it might grow the *Theological Quarterly* mentioned as a desideratum by Mr. Ohlinger. One may also hope, however, that the tone of practical life and every-day religion may be sustained in it, and that we shall not inflict on our preachers the sort of scholastic dissertations which have so often characterized "Quarterlies" at home. If these are needed in the future, the future Christian scholars of China will evolve them. We need to-day the pulsating life and energy of Christ Himself in every publication.

The problem of a great Christian daily for China was mooted at the Conference of 1907. Intimations were given that a zealous Christian journalist from America was deeply interested in planning for such an enterprise. Naturally many have been skeptical with regard to the plan. Of late the Chinese have not been quite so voracious in reading the newspapers as for three or four years past, and a fickle and untrained public

might be very slow to take up with a Christian daily. The difficulty of obtaining the men qualified for its management might possibly be overcome; but the initial expense, which would be tremendous, might very likely be found to be also very long continued. Complications with the Chinese government would be more or less certain. Yet, on the other hand, there is a considerable portion of the missionary body which looks upon the plan with favor, and if the men and means are found to make the attempt, it will receive cordial support in many quarters.

This raises the question of subsidy. The editors of most of our periodicals, while recognizing the importance of making their publications self-supporting, feel also that an increase of capital at their disposal would enable them so to improve their magazines and widen their spheres of influence as to greatly increase both their usefulness and their support. This increase of subsidy for existing periodicals is perhaps of far more vital importance at the present juncture than the launching of a new and untried experiment.

One of the mooted questions relative to the proper editing of periodicals is that of the best style or kind of language to be used. Aside from local church papers, edited in the dialects, the majority are in the *Wên-li*. Editors uniformly claim that their papers are in very easy *Wên-li*, the style known as "correspondence style" being chiefly adopted. But there comes from many quarters of the Christian community a persistent complaint that the papers cannot be read, save by the better educated. Many ask for the Mandarin language to be used. Of course contributed articles must generally be printed practically as they are presented, or not at all. But it seems as if the times were ripe for many of the periodicals, particularly those which are for the rank and file, for family use, and for Christian instruction, to be edited in Mandarin. This is no easy matter. It will be far harder to find a good writer of Mandarin for the position of Chinese editor than to find a good writer of *Wên-li*. The whole training of the scholar is toward the latter, and a man who can write clearly and brightly in *Wên-li* finds the bloom brushed from his thoughts and the energy gone from his pen when compelled to write in Mandarin. But in this day, when the Chinese government has directed the study of Mandarin in the schools throughout the Empire, it would seem the duty as well as the privilege of the Christian press to widen its circle of readers among the millions who can read and under-

stand the Mandarin language. This logic seems overwhelming when we recall that the rank and file of the church can and will read in this language, while to them the classical language is as dead as was Latin to the laity of two hundred years ago.

... Much here depends upon the training of a few men in writing carefully and elegantly in the Mandarin language. It may be that in days to come the beautiful style now seen only in novels will undergo conversion and become used as an ordinary vehicle of thought. The few men who produced the great novels of China were men of genius, but their secret may be learned. *Wên-li* is now undergoing a great change, and the style of recent writers is far easier to learn than the stilted periods of a decade ago. Meanwhile the great majority of Christians have neither time nor inclination to learn even the easier style. Surely, then, the effort should be made to make the body of the periodicals of to-day accessible to the greatest number. If this is done, the greatest obstacle to a many-fold increase of circulation will have been overcome. I venture to think that if Shanghai were in a Mandarin-speaking locality, instead of being the center of a local dialect, these considerations would long ago have caused most of the periodicals there published to be issued in the Mandarin language.

One practical and serious obstacle to the growth of subscription lists is found in the heavy postal rates. Dr. Hallock, editor of the *Chinese Almanac*, with an output this year of 160,000 copies, very truly says: "Large circulations (of periodicals) are for the good of China, but the post office does its best to keep the newspapers in Shanghai." It would seem that representations could be made, in the proper quarters, which might result in a substantial reduction of these charges.

All in charge of periodicals will concur in the sentiment voiced by the efficient editor of the *Chinese Weekly* (大同報) that the chief means to be used for the deepening and widening of the influence of Christian papers is "prayer and the further co-operation of missionaries". The majority of missionaries make far too little use of these great aids in their evangelistic, educational, and instructional work. There is much loss of power here. We should bring this arm of our work into far greater use. We should pray far more for the editors, for the writers, for the readers of these periodicals. And we can, during this year of work, help to extend in hundreds of directions the mighty influence of the Christian press—if we will!

## Lessons Learned in Translating the Bible into Mandarin

BY REV. C. W. MATEER, D.D., LL.D.

AS a book the Bible is in a class by itself, and its proper translation requires the application of special principles in its execution. The leading translations into Chinese are the *Wên-li* and the Mandarin. Each style has its advantages and its disadvantages, and the work of translation differs in important respects. I have been engaged to a greater or less extent for nearly sixteen years in the work of translating the Bible into Mandarin, having given to it some of the best thought of my life. I have learned some things that I did not know when I began.

My purpose at present is to note a few of these things.

I. *The Bible is a very difficult book to translate*; this for two reasons :—

(1). Many of its exalted, moral and spiritual ideas are not found in the Chinese mind, and of course there are no ready-made words to express them.

Either cumbrous circumlocations or unsatisfactory approximations must be substituted, or else new terms must be made. Unfortunately previous translators have been excessively conservative, afraid to offend Chinese prejudice by the use of new terms, or new modes of expression. This was probably a mistake. At all events the time has now come when needful words should be devised and introduced. Every new science or art, or faith must bring with it suitable words and terms for its adequate expression. The Chinese have quite ceased to resent such introductions into their language. On the contrary, the air is charged with them. It is clearly the part of wisdom to introduce into the Bible such new terms and expressions as are most needed for the adequate expression of its ideas. They will very soon become known and understood, and the religious thought of China will be enriched by them.

(2). The accurate reproduction of the original, which is required in the translation of the Bible, makes the work specially difficult.

Other books are translated with a considerable degree of freedom. Difficult words are modified, or paraphrased by some

convenient circumlocution. This liberty makes translation comparatively easy and the preservation of a clear and forcible style quite practicable. The case is different with the Bible. Previous translations have been somewhat free and paraphrastic, and in so far easy of execution. Now the demand of the native church is for a faithful and accurate rendering. The precise meaning of every word and sentence must be ascertained and then the resources of the language exhausted to express it with clearness and precision. The Bible is not to be taken merely for "substance of doctrine," but as the inspired presentation of the truth. The words embody the truth, and so far as is possible, must neither be neglected nor tampered with. This makes the translation at once difficult and laborious. Moreover, the more accurate and literal the translation, the more difficult it is to achieve a good style. In fact, an accurate literal translation is impossible without sacrificing something in style and idiom. This is abundantly evident in the English Bible, especially in the Revised, in which there are many things which would be at once condemned by accepted standards of English composition.

II. *In the work of translation, Mandarin is more difficult to handle than Wên-li.*

At first thought the very contrary would seem to be true, seeing that people who learn Chinese, learn to speak with comparative fluency, but very few learn how to write *Wên-li* with any degree of readiness. The following points may be noted:—

(1). Mandarin is always sailing between the Scylla of *Wên-li* on the one hand and the charybdis of *Su-hwa* on the other. The boundary between *Wên-li* and Colloquial is very indefinite. Everything depends on the standpoint of the person. Some who have cultivated an acquaintance with *Wên-li* forms and phrases, and have aimed in their speech to please the ears of literary men, think that nothing is entitled to respectability as Mandarin that is not dignified and embellished by a strong savor of book phraseology and style. Such men would translate the Bible so as to court the favor of those who look on the work from a purely literary standpoint. On the other hand, there are those who would not hesitate to bring in the slang of the street and the local unwritten forms in vogue in many places. To steer between the two extremes so as to escape both, is no easy task. It is worthy of special remark that

primarily the danger of error lies chiefly in the direction of high style. The pride of literary taste looks down on the language of common life and calls for something more cultured. History abundantly testifies to the power of this sentiment and points to the danger of yielding to it. When the question of translations was before the Conference of 1890, I asked Dr. Wright, the representative of B. and F. B. S., what had been the experience of the Bible Society in this matter. The question at once arrested his attention, and he replied with considerable emphasis: "In every country having a written language, to which missionaries have gone, they have yielded to the literary pride of native scholars and made the style of the Bible *too high*, with the result that new translations had to be made into the language of common life; sometimes more than one before the proper level was reached. The Bible Society has spent many thousands of pounds in vain through this mistake of translators." The great mistake of the Middle Ages was in keeping the Bible in the language of the learned. With the Reformation came the translation of the Bible into the language of the people. It is a cardinal principle of Protestantism that the people should have the Bible in their *own spoken* language. The literary pride of Chinese scholars, with which unfortunately some foreign missionaries sympathize, makes the danger of error in this direction all the greater.

(2). Dialectic variations are oftentimes very embarrassing. Really *Tung Hsing* (通行) Mandarin has in fact but a limited range of words. It is everywhere in speech supplemented by numerous local forms. The difficulties of the situation must be encountered to be appreciated. There are not a few words and ideas that refuse translation into *Tung Hsing* Mandarin, which are readily expressed in more or less local Colloquial. In such a case the decision should turn on whether the phrase in question is writeable by significant characters, and whether it prevails over several provinces and is extending its use. If so, it may be accepted as current Mandarin. The difficulty in most cases is to find out with certainty how far a given phrase does prevail. Mandarin is bound to be enriched by many words and phrases heretofore esteemed by literary purists as too local for printing. The tendency of the present time is strongly in the direction of widening the range of Mandarin both in the direction of *Wên-li* and of Colloquial.

(3). Mandarin forms are more familiar, and at the same time more rigid, than those of *Wên-li*.

*Wên-li* as exhibited in the literary essays and philosophical disquisitions of modern times, is a highly artificial mosaic of crystallized forms and phrases, very difficult to write, and only possible to those who have had a long training. The attempt to render the Bible into this style by Dr. Medhurst, while an approximate success as a literary production, is a failure as a translation of the Bible. As used *at present* in religious and scientific books, *Wên-li* is largely without any standard of style. It is supple to a degree. As handled by foreigners in their translations, it is turned about into every conceivable order to suit the exigencies of the case (to the disgust of the Chinese), yet supposed to be Chinese. Many, perhaps most, are so unfamiliar with its proper standard that they accept as orthodox *Wên-li*, the jumble of words and phrases that is often palmed off in its name. With Mandarin the case is different. Its idioms and the structure of its sentences are familiar to all and cannot be violated without immediate protest. Moreover, the structure of a Mandarin sentence is much more rigid than is the case with *Wên-li*. It will not yield to indefinite manipulation as *Wên-li* is supposed to do. Its idiomatic structure is too well understood to be violated with impunity. Its rigidity is often embarrassing, compelling the translator to go around, because he *cannot go across*. The fact that it resists manipulation at the pleasure of the writer, makes it difficult to handle. This characteristic, however, contributes not a little to the greater precision of Mandarin.

(4). The multitude of two-character combinations found in Mandarin raises a difficulty which scarcely exists in *Wên-li*. These combinations give an almost endless variety of shades of meaning which call for very careful discrimination in order to accuracy in translating. A conspicuous defect in Giles' Dictionary is his failure to distinguish between two-character combinations having *similar*, but not the *same*, meaning. Under many words a list of two, three, four or more combinations are strung together and defined as one. Thus, under 官 we have 官員, 官府, 官曹, 官吏, 官長 and 官夫, all lumped together and defined as one. The fact is, each term differs somewhat from the others in meaning and use. A good dictionary should give the distinctive meanings as far as possible, albeit no definition can be so perfect as to enable a man to use

such approximate synonyms properly without much practical experience of their use. The ability to use them with discrimination constitutes one of the highest qualifications of a good translator. The *Wên-li* is free from most of this difficulty, seeing it uses for the most part single characters whose meanings are more sharply distinguished.

This peculiarity of Mandarin introduces another difficulty from which *Wên-li* is exempt. Cognate ideas are very apt to be expressed by combinations that have the same character as a constituent part of each. This makes it sound tautological to use two such forms in the same sentence or verse. Thus we have 怒氣, 忿怒, 震怒, 烈怒 and 惱怒; but when we have anger and wrath, or anger, wrath and indignation, in the same connection, what are we to do, seeing these combinations with 怒 in them practically exhaust all the available terms? This difficulty is also in evidence when translating lists or summaries of virtues or vices in which cognate terms will naturally occur. Thus we have fornication, adultery, lasciviousness, uncleanness; and factions, divisions, parties; and long-suffering, gentleness, goodness, meekness. In all such cases, and they are very numerous, there is serious difficulty in finding terms that do not interfere. On this account, unusual and often more or less inaccurate combinations are forced into use. It is hardly necessary to say that *Wên-li* encounters no such difficulty, as the dictionary usually supplies a sufficient number of single characters to meet the emergency.

These reasons fully justify the affirmation that as a medium for translating the Bible, Mandarin is more difficult to handle than *Wên-li*.

III. *In translating the Bible there is a manifest tendency to exaggerate*, prompted, no doubt, by an unconscious desire to emphasize the truths of the Bible. Some things are magnified and some are minimized. The good are made a little better and the bad a little worse. If any doubt this, let him read over a number of chapters of the Mandarin New Testament (either Northern or Southern), very carefully comparing word for word with the English, which is for the most part entirely colorless. Love is fairly translated by 愛, but there is a constant tendency to substitute for it such combinations as 敬愛, 疼愛, 慈愛, 親愛, 愛慕. Hate is well expressed by 恨 or 恨惡, but these are often turned into 怨恨, 忿恨, 忌恨. Grace or favor

is 恩 or 恩典, but is often intensified into 鴻恩, 恩寵, 恩慈, and so of many others. A conspicuous illustration is 兇惡 in the Lord's Prayer. The Chinese language abounds to a remarkable degree in the use of terms to intensify or qualify the leading word. On this account it lends itself very easily and naturally to the tendency referred to. In fact it is often difficult to avoid the error of saying too much. Constant care is required on the part of the translator, lest he yield to the temptation to use a forcible combination that says too much. The Bible needs no toning up nor toning down; it is right as it is, and as far as possible should be so translated.

IV. *Existing translations reveal a distinct disposition to adapt the Bible to the Chinese in the process of translating it.*

Things that are obscure are made plain by paraphrase or substitution. Things that might offend prejudice are modified. Metaphors and personifications not familiar to the Chinese are expanded into comparisons. Phrases and forms of speech growing out of the customs of Biblical times are turned about into what it is supposed the Chinese would now say in like circumstances. Illustrations of these various points could readily be given, but perhaps it is not best to give them. This tendency has abated in recent years, but still exists.\* It is wrong in principle, and should be entirely and conscientiously avoided. The Bible does not need any doctoring at the hands of translators. The Chinese church are entitled to have the Bible *just as it is* in a strictly faithful and accurate translation. This they demand of us who translate it for them. They do not want to know what the writers would have said if they had been Chinese, but what they actually did say. This is the manner in which the Chinese who have learned English are now translating Chinese books into their own language, and this is very evidently the spirit of the times. The English Bible, especially the Revised Version, is a monument of careful and accurate translation. Translators into Chinese cannot do better than follow in the same line. I have a number of times heard students when using commentaries, or hearing lectures on various portions of Scripture, express their surprise and dissatisfaction that the Bible had not been more accurately

\*Some of this disposition to adopt is, no doubt, due to the fact that the first translations were made largely to introduce Christianity to those who were ignorant of it. The case is different now. The demand of the present time is for a Bible for the Christian church.

translated. I have known Chinese preachers when quoting a text which had a marginal reading, saying that the original says so and so, to remark with strong disapproval: "If the original says so, why not translate it so and be done with it?" On one occasion in our committee, when the question was about giving a metaphor straight, or paraphrasing into a comparison, one of our literary helpers said with vigorous emphasis: "Do you suppose that we Chinese cannot understand and appreciate a metaphor? Our books are full of them and new ones are welcome." If we do not give the Chinese the Bible *as it is*, they will condemn us, and before long will do the work for themselves.

In conclusion, it is worthy of remark that no *one* man can make a satisfactory translation of the Bible. There are limitations to every man's knowledge of truth and of language. Every man's judgment is warped in some particular. Every man's vision is distorted in some of its aspects. This is a lesson we have been learning day by day and are still learning. If any man wishes to find out his limitations in these respects let him join a translating committee.

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## The Training and Qualifications of the Literary Worker.

BY F. W. BALLER.

IN dealing with this theme it may perhaps be as well to reverse the order of title and speak first of the qualifications "generally necessary" in one who aspires to write Christian literature in Chinese. The formula that the aspirant to literary fame "was born of poor but pious parents," and that he gradually evolved himself into a full-fledged author, may in this instance be dispensed with, or left to be noticed later on. And seeing that "Chinese" covers language of every grade, from the highest style of *Wên-lí* to the commonest *patois*, we shall confine ourselves to the subject of writing Christian literature in Mandarin, leaving the higher branches to those more competent to deal with them.

A great deal depends upon whether a man feels that he has a "call" to this work. Without the sense and consciousness of a special vocation no one should take up this service.

If he does, it is very probable that he will leave something undone which he could have done much better, and after covering acres of paper with ink, accomplish nothing. As to how the call is to come to him it is perhaps impossible to say. But some indication of the non-existence of such a call may be found if the man finds it difficult to express himself, has little or no facility in the use of words, and is not able to think clearly. It is the more important to draw attention to this side of the matter, seeing that many books and tracts published by missionaries in Mandarin convey the impression that the writers could have done ever so much better in another line of things. And this naturally suggests the thought that a man who undertakes to write Christian literature should at least have something to say and should so write that something that people will read it when it is written. The question is often asked in the home lands, "Why do people not go to church?" and the answer appears to me to be found in the words, Because there is often so little to go for. Why should a man waste time in listening to weak platitudes that are neither law, the Gospel, philosophy, nor sense? And the question, "Why do not more people read Christian literature?" may perhaps be answered in somewhat similar terms. Books and tracts need to be so written that the reader will feel drawn to read on, will see that there is pith and substance in the matter in hand, and that the writer has a purpose in getting into print.

Then as to style. Stringing so many words together is not necessarily writing. Taste, art, usage of words, order, arrangement, variety, suitability of location, all enter into what is called "style". If, for example, in a translation little or no regard is paid to idiomatic usage or collocation of words, but they are used in a forced sense alien to the genius of Mandarin, the reader will perceive that the author has perpetrated barbarisms and will think of him as a barbarian. The balance of sentences, the rhythm of words, the proper place for certain particles, the right use of connectives, all enter into the formation of a smooth style that will attract, compel, and sustain attention. To this end it is important that as far as possible a writer should be able to write out his own rough copy either in Romanized or in Chinese character; preferably the latter. By this means he introduces the personal element into his writing, and if he feels strongly on the theme about

which he writes, he will make that personal element felt by his readers. To merely give a teacher the general ideas and let him work them up, will mean that every subject, whether grave or gay, tame or full of life, will be reduced to a dead level and will lack that personal ring about it wherein half the power of a writer lies. It may be, of course, that after he has gone over the work with his teacher, a good many changes will be made, but still the individuality will be there, albeit the individual has been dressed up in a Chinese garb. This suggests another most important point, viz., the services of a sympathetic Chinese teacher who can *write* Mandarin; by no means a common thing. Seeing that most missionaries do not come to China till they are between twenty and thirty, it follows as a matter of course that they can never have such a knowledge of the "inwardness" of the Chinese language as they have of the one to which they were born. And yet it may perhaps be some consolation to them to know that it is the same in the case of those Chinese whose early years have been spent in acquiring the English language. I have heard Chinese speak Mandarin in a way to make one's blood curdle. Their speech has simply bristled with awkward idioms, sentences based on foreign models, and misplaced particles and connectives. Many a foreigner could give them points. All of which simply illustrates the obvious truth that a man who is born and grows up in any language spoken among the sons of men, has in the nature of things a grasp of the force and usage of words which can never be the lot of one who is born into a language, so to speak, with a divided tongue. Hence it is of first importance to submit all the productions of one's pen to a teacher in whom one has confidence, and while on the one hand keeping a sharp eye on all proposed changes, on the other hand have a due sense of the fact that one knows nothing about the Chinese language as one ought to know. And by constant working and observation it will be possible to see how the Chinese mind works and to put things from its point of view. This will help to remove a good deal of the abruptness of style noticeable in many of the productions of foreigners. It is not that what is said is bad, but it is put from the wrong end, and so fails to appeal to the reader. The same thing put from a different angle would carry conviction and enlightenment.

I once listened to an address given to a Chinese congregation by a gentleman from home. He was an able man, and had

a mind that was severely logical, prefacing most sentences by some words used in carrying an argument from one step to another, such as "and now", "hence", "consequently" and the like. His subject was the resurrection of our Lord, and he laid down his proposition that such a thing as resurrection was possible. Then he strung out his arguments, and finally brought them to a triumphant conclusion to the great relief of his breathless interpreter. He meant well, but I doubt if six people in the whole congregation had a glimmering of what was aimed at. To them, he was like some of the streams in Central Asia which suddenly disappear in the desert and come up again some distance off, leaving long stretches of barren sand between the point of departure and the point of re-appearance. And I have no doubt that any Chinese pastor of much humbler attainments would have conveyed all that the good man intended to convey, by treating the theme from a more "Chinesey" point of view. The old woman's description of the preacher, "That he took a text and went everywhere preaching the word," may sometimes appear to fit the discursive style of many Chinese preachers and writers, but if they put the matter from the point of view intelligible to their audience they "get there" in the end.

Arising out of this comes the question of writing sympathetically, i.e., so writing as that the reader shall not feel he is reading something that has been written with a pen steeped in gall, but that he is reading something that has been written by one who has been ruled by wisdom, courtesy, and love. A preacher of my acquaintance once in speaking to a company of sailors said: "God can save even a blue jacket." He meant well, but failed to gain the sympathy of his hearers; the same sentiment differently put would probably have enlisted the most hearty assent. And in writing Christian literature there are ways and ways of putting things. By putting things sympathetically is not meant the withholding of any truth that might be unpalatable, but the presentation of it in such measure and in such connections as will be calculated to win those who read. To so write as to eliminate all that is distinctive in the message, under the mistaken notion that prejudice will be disarmed thereby, is to make a fatal mistake and to betray the cause in which our time and strength are enlisted. When the "sympathetic" style of things means tacit acquiescence with error, it is carried to an unwarranted and dangerous extent.

Christian literature should be written with a definite purpose. To so write is one of the best correctives of desultory writing, and usually means that power accompanies the thing written. The man who aims at something usually hits it, while constant practice ensures accuracy and precision. Specialization is one of the marks of the day, and the man who has only a little plot will find that, if he tills it well, it is capable of bringing forth fruit of a good kind. In the midst of all the seething mass of new knowledge—good, bad, and indifferent—now being poured into China, no man, however great his abilities, can expect to keep pace with it all, he must be content to be ignorant of a great deal. But if he gives time and thought and prayer he may so work on one line as to be successful in it and find that his limited knowledge, skilfully applied, will produce excellent results. To attempt all is to fail in all, whereas to focus the attention on that line for which one has some qualifications, is to ensure success.

With regard to the training needed, it is by no means easy to dogmatize. According to a certain conventional theory, writers should produce writers, beginning with those who scrawl, till the line or family blossoms out into a Spencer, a Milton, or a Shakespeare. But facts do not square with the theory; writers do not appear to be produced in a uniformly ascending series after the style of Hebrew genealogies, or we should have "goose who begat quill, who begat stylus, who begat point, who begat scratch, who begat scribble, who begat scribe, who begat author." Not infrequently men who have had little acquaintance with the schools spring up and produce masterpieces. Men like Burns, Bunyan, and others write books that become permanent literature. Many have done good work in literary lines in China who, naturally speaking, had little or no training, but who have the grit and the thoughts that breathe and words that burn born in them. But leaving such men out for the time being, and speaking generally, we should say that the best training for one who intends to do anything in Mandarin is a good deal of itinerant work during the years of his novitiate. And this not to the exclusion of book work and hard study, but side by side with it. By moving about among the people and coming into contact with all sorts and conditions of men, he acquires a command of language, a breadth of view, and a varied vocabulary that will be of incalculable service to him when later on other duties keep him more at

home. If he is a wise man, he will preach, converse, and teach as much as he possibly can, and will also keep a note book in which he will carefully jot down anything and everything that may seem worth noting. I know one or two men who are doing most excellent service in the preparation of Christian literature whose early years were thus spent. To-day they are perfect store-houses of information about things Chinese, and their work is rich and useful in consequence. The man who mews himself in his study from the start, and confines himself to books alone, will also have a certain kind of preparation, but will not have the right sort of preparation for writing good Mandarin. Men have lived in China who have been good scholars, but who could scarcely carry on a conversation in decent 官話. One good man whom I knew and who had quite a reputation as a Chinese scholar, used to interlard his Chinese with such words as "but", "also", "nevertheless", "although", etc., to help out his stammering speech.

After all, the way to learn to write is to write. There is no training like practice. To write freely and fully, and to have the production ruthlessly criticised and scored and made to bleed at every pore, is to ensure some measure of proficiency, and what is more important still, is to ensure a spirit of humility which will make what is written later on of more value. All the rules in the world will not teach a man to swim. He must prove the fallacy so religiously laid down in books on the subject that "all that is needed is confidence". The man who writes merely by rule, and who has to con over some rule of grammar every time he writes a sentence, will not be noted for style, while at the same time a knowledge of grammar may be of great value to the man who can turn off full and flowing periods. Wide and continuous reading is also of the utmost importance. It maintains and extends the vocabulary, inspires the mind with new thoughts, and keeps it from stagnation, and also helps to an understanding of the times and their requirements. Further, it enables one to write suggestively. Thoughts are seeds and will infallibly fructify in the mind, and the wise writer will so write as to suggest much to his readers.

We may note in conclusion that there is a great need for Christian works in good vigorous Mandarin, not the highfalutin kind, but strong, simple, intelligible language such as is used and understood by all classes. The Chinese themselves

are coming to see that if they wish to move men of every grade they must use the common speech and let a good deal of pedantic composition go by the board. Two years ago when there was considerable tension between the Peking syndicate and the Chinese authorities as to the right to mine in Shansi, the students in the capital—Tai-yuan-fu—took up the matter. They published a small paper written in the homeliest language and scattered broadcast posters and tracts in which they explained the situation from their point of view in the most vigorous style. The result was that everybody that could read at all read these pronouncements and the province was aroused from end to end. Again, the Governor of Wuchang some time ago when he wanted people to send their children to the schools established for the benefit of those that could only attend half a day, set forth the advantages of the scheme in the simplest possible language, using terms in vogue among hawkers, coolies, and men of the labouring class. Why should not the advantages of the Christian redemption be set forth in like manner? Why should we make ourselves unintelligible save to the elect few who know *Wên-li*? As of old the common people heard our Lord gladly because He used the ordinary language current among them, so now the same class will hear and read if we give them anything worth hearing or reading. Personally, I generally take a note-book when I go to hear a Chinese preacher preach, but leave it at home when I go to hear my foreign brethren. There is a 味 *wei* about the one that is generally absent from the other. Let us so write that there will be this same quality about our books and tracts, and we shall find that the demand for them will grow, and the results be more worthy of our great theme.

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## Present Duty in China

BY J. C. GIBSON, M.A., D.D.

ONE feels tempted to say that the principal duty of a missionary in China at present is to "keep his head." The times are so new, and so many things of new and intense interest are passing before our eyes, that we are apt to be bewildered by this complexity of fresh interests.

Formerly things moved slowly, and we felt that if we took time to examine and reflect before taking action—even if we

occasionally delayed to see how things would shape themselves in the near future—no vital interest would seriously suffer by the delay. Now it is as if we were beginning to shoot the rapids with a swirling current behind us and rocks on every hand. Quickness of perception and instant decision offer the only hope of escaping disaster. From moment to moment brain must respond to eye and hand must follow brain if we would hope to shoot the passage in safety and float in the larger and more peaceful waters beyond.

It is right and necessary that we should watch keenly for every new opportunity offered to us in these stirring times. But this makes it the more necessary to offer the caution hinted at above. There is a real danger lest we be drawn away from persistently following up the old work which has filled so large a place and borne so much fruit in the years gone by. It has been slowly developed, and workers have gathered experience in it. Men and women have been gathered in by it and churches planted by it. Quiet and direct evangelism in village and street-chapel preaching, and pastoral work in town and country, have done much and are ready to do more than they have ever done for this people. They should now be pushed with the gathered momentum of well-tried confidence in them and with the enthusiasm and growing skill of years of practice. They have served us well in the day of small things, and they are ready to serve us better in these more spacious days,—well balanced, well polished, well tested tools, fitted to the hand of every one who receives grace to be a master workman in the highest degrees of his craft.

#### I. DUTY AS REGARDS OLD FORMS OF WORK.

1. Direct evangelistic work has long been in danger of being pushed aside by the growing demands of pastoral and theological work, and is now still further in danger of being pushed to the wall by educational and literary work. It would be a wise and fruitful policy if every mission would make it a settled point of practice to set apart at least one man at every considerable mission centre to give himself wholly to the work of an evangelist. I am far from thinking that this is work that every man can do, and farther still from thinking that it may be handed over to the less educated or less gifted of the mission staff. Many seem to think that such men, while unfitted for school or college or pastoral work, will do very well as

"evangelists". It would be deplorable and shameful if the church should ever permit itself to think of evangelism as the dumping ground of the less efficient. That is not the policy which I am suggesting. On the contrary, let us urge that every mission either appoint for each centre a new man, or, perhaps better, choose from among the best it already possesses, a man gifted by nature with a large humanity, by training with a large and living theology, and by grace with an intense spirituality, to be the evangelist of his mission. Tell him that he is to be free from keeping general accounts and every book-keeper's entanglements; to have no ties to pastoral duty beyond preaching in the churches when his other work permits; to have no responsibilities in schools and colleges and to absent himself habitually from mission councils. Tell him that drains will be dug and houses built without his assistance and that his brethren will sacrifice their own aspirations, and so share among themselves the Gibeonite tasks of the mission as to enable him to say of evangelism: "This one thing I do." Then let him do it:—but how, is another story.

I put evangelism first for two reasons: (1.) Because there is a science and an art of evangelism, neither of which has ever, I think, been adequately studied or developed on the mission field. (2.) Because, while we all look upon it with the utmost good will, there is in every mission a steady tide of circumstances which sets strongly against it. The growth of congregations, the multiplication of schools, the increase of administrative work, and the inevitable concentration of all departments at principal mission centres, tend irresistibly to the restriction of the more directly evangelistic work. This was strongly urged by the late Bishop Hoare, especially on his last visit home, and he laid down his life in resisting this tendency by his own efforts in evangelistic preaching.

There is a real danger that the new conditions of the present time may increase the evil unless we correct it by some such means as the creation of a distinct evangelistic force. If that is done, the conditions will turn out to the furtherance of the Gospel by a large increase of evangelistic opportunity.

2. Confining attention still to the demands of the old forms of work under the new conditions, it appears to me that the second duty, as urgent as the first, is to give everywhere increased attention to the organization and development of the Chinese church. This is urgent, because, as was pointed out

at the Centenary Conference, the opportunity for discharging this duty may, if we neglect it, soon be taken out of our hands. The Chinese church has grown to considerable dimensions. It is happily beginning to feel its strength, and becoming conscious of its responsibilities. Its best Chinese leaders are still conscious also of their limitations. They are aware, and the new time is teaching them, that they are not yet fully equipped by learning and experience for their great task. But there are others, touched by the spirit of the hour, unaware how great the task is, and only too eager to take the burden upon them. The time for the transference has hardly come, but the time for preparing for it has fully arrived. In this regard our duty is two-fold: (1.) To carry our theological education and our practical training of ministers and other leaders to a higher level. (2.) To push on the organization of the church, so that it may be a compact and efficient instrument, ready to respond to the touch of its future leaders and trained by practice in carrying on its own spiritual work.

If missionaries throw themselves sympathetically into these two duties, making it plain that they have no desire to lord it over God's heritage, but are seeking to minister to His people and to hand over as fully as possible the fruits of their own training and experience to the Chinese church and its leaders, they will meet with a grateful response. There is still time, but there is none to lose, to prepare in ways like these for the coming transference of authority. When it comes we shall not feel that the fruit of years of labour is being ungratefully snatched from our unwilling hands. We shall hail the transfer as the fruitage and crown of the ministry of ourselves and our predecessors. We shall no longer be masters in an infant school, but comrades and allies of a gallant host which we have recruited, drilled, equipped, and launched on a glorious career, the Ever-victorious army of China and of Christ.

These are, I think, the main lines of urgent duty in following up our old work in view of the demands of the new time. New demands should not lead us to fancy that each of them is a call to abandon old and well-tried methods. It is rather a call to extend and perfect them, so as to meet more adequately the larger scope of our new opportunities. And that is why it may be said that for the present a missionary's first duty is to "keep his head" and to hold in the main a steady course with increased energy on the old lines.

## II. DUTY AS REGARDS NEW OCCASIONS.

1. But what of new occasions and new forms of work? The new education calls for every effort to elevate and make more efficient our church schools, both primary and secondary. But we ought at the same time to show ourselves friendly and sympathetic towards the new government and other public schools and colleges. Students, teachers, and managers will often appreciate friendly calls and will welcome intercourse with scholarly foreigners, who, as they well know, are better versed in the subjects of the new learning than the class of teachers whom they can at present command. Especially we should show that we respect their efforts, while we recognise their difficulties and avoid the assumption of an unsympathetic and critical attitude. There will be requests made for the help of Christian workers in teaching in such schools, and these will call for very careful handling. They will in some cases be backed by offers of pay much more liberal than the church can as yet give to its own staff, and it is very undesirable that we should seem, on account of any selfish interest, to grudge their earning such higher pay. We shall sometimes be embarrassed too by the plausible plea that the holder of such an appointment gains a special position of influence, with access to fresh circles not easily reached otherwise. We shall also feel that when the church is appealed to for help of this kind to those outside, it is a pity to give a grudging response. On the other hand, the church should be able fully to employ all her servants in her own work. Especially to younger workers it may fairly be pointed out that in such outside posts men are exposed to new temptations, and the spirit of loyalty to the church and its special service should be encouraged and appealed to in every possible way.

2. Another field of missionary duty in present circumstances is the preparation of a Christian literature of the widest scope. The church and people of China already owe a debt of gratitude to the men so differently gifted, yet so like-minded and laborious as those who have made the greatest contributions to the literature which we already possess. Let us show them our gratitude and help them with our prayers and our good will. The gratitude of the Chinese Christians and of multitudes of others they already enjoy, and they will have it in larger measure as intelligence within and without the church grows,

and their work is more and more widely appreciated at its true value. No one can read without emotion and sympathy the appeals which Dr. Richard so often addresses to us that we should come to the help of himself and his colleagues of the Christian Literature Society. There must be some among us to whom these appeals will come as the voice of the Lord calling them to this special service. When they so come to any man, let him give up all—even other much loved forms of Christian service if necessary—and follow. But here too a word of caution is needful. Let the man make sure of his calling. It is not given to every man to become a Richard at his pleasure. Even if the mental gifts are granted, it is to be remembered that behind the unique influence of such a man lie the weeks and months of famine relief and the years of exceptional labour and experience. On these things his influence has been built up, and they give pith and moment to his books. Let a man first live the life, and so gain the volume and pressure of soul. Then, if it is laid upon him to write a book, or even many books, let him do so, and his readers will feel the impact of a spiritual dynamic and know that God has, through the writer, spoken to their souls. But let none of us without this high calling presume to add piles of printed and stitched paper to the cumbered shelves of Book and Tract Societies. Perhaps, if one may say it without offence, the book we most need at present is an "Index," if not "Expurgatorius" at least, let us say, "Delectorius", which would end the bewilderment with which we look over the catalogues of existing Christian literature in Chinese. The task would be a delicate and invidious one, but if any one has the courage and the skill to draw up with relentless impartiality a list, under convenient headings, of the few best existing books in Chinese in all departments of Christian literature, he will confer an inestimable boon upon all working missionaries. If to each be added a brief characterization, tersely indicating its substance and style, after the manner of the admirably worded list of the books published at Sicawei, an immense saving of time and money might be achieved. But on the whole it is not the duty of every man to write a book, and it is the duty of few men to write many books.

The books most wanted at present fall into three great classes: (1.) There is the constant need of books for the general public, which should be well written (in Wên-li, with,

in many cases, Mandarin editions also) and attractive, giving a general view, correct so far as it goes, but not pretending to completeness, of some one of the many departments of modern knowledge. (2.) School and college text-books are still wanted, though, in view of the enormous numbers published in recent years, it may seem needless to speak of these. For primary schools we are now perhaps fairly well provided. But for more advanced teaching there is still need of better text-books, thoroughly accurate and fairly complete, for the use of students in different stages. These need not aim so much at attractiveness of style, but should be compact and suggestive, so as to afford a basis for exposition and lecturing in schools and colleges. In this department there is a most urgent need of a consistent series of theological handbooks which would regulate and enrich our courses of theological education. (3.) The third class should be designed for the private reading of Christian people, young and old, and needs to be enriched especially in the two sections of books of devotion and books of Christian biography. In this last section an effort should be made in all mission churches to gather, lest they be forgotten, records of notable local Christians, both for thankful remembrance and for stimulus and encouragement to others. Lives of Western saints are good, and we need more of them, but Chinese lives will more nearly touch the Chinese heart and will lend themselves more readily to imitation.

3. Besides these special efforts the present crisis calls on every missionary to hold himself open to the freest intercourse with Chinese society around him. In theory we all do this, but it is not always easy to reduce it to practice. Chinese who are not Christians are apt to think that, not being "converts," they cannot hope to win our favour and have nothing in common with us. Many, too, have social reasons or prejudices which make them afraid to become too closely identified with us. But at present, in regard to education and many social reforms, we so really share their aspirations that it is well to let this be felt. It is now, as never before, within our power to be of real service to them in matters in which they are already interested, and we may thus have many opportunities of removing from their minds the feeling of alienation which we have so long regretted. Let it never be felt that in this time of urgency we are found, after all our professions of friendliness, either heartless or inefficient, when our help would be most welcome.

Some of our brethren, with timely foresight, are well provided for present needs with reading rooms, museums, and lecture halls. The rest of us must do the best we can with such means as we have or can now provide.

To sum up all in a few words: Patience, steadfastness, inventiveness, and love,—these are our duties, and who is sufficient for these things?

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## The Lambeth Conference

### From the Missionary Point of View

BY BISHOP W. W. CASSELS

THE Lambeth Conference has just drawn to a close. After special services on Saturday, 4th July, at Canterbury Cathedral and on Sunday, 5th, at Westminster Abbey, the Conference assembled on Monday, 6th, at Lambeth Palace, under the presidency of the Archbishop of Canterbury.

Each morning prayers were said in the chapel at 10.30 a.m., and the Bishops, 241 in number, assembled for work in the great library at 11 o'clock. There was a brief interval for luncheon at 1.30, and then the discussions were continued until 5 or 5.30 p.m., when Mrs. Davidson, who was unwearied in her hospitality, awaited the members in the garden with welcome cup of tea. Not infrequently small supplementary gatherings of one kind or another kept a number of Bishops at work till a later hour, and all through the day and every day the Archbishops' toils were most incessant.

After a session of six full days the Conference broke up into eleven committees, which worked on daily for a fortnight preparing reports and resolutions for presentation to the whole body.

During this period there was also a delightful devotional day spent at Fulham Palace in quiet and retirement. Four addresses were given by the Bishop of Calcutta, and most of the day was spent in prayer in the church.

The Conference met again on July 27th and remained in session until August 5th.

The final service took place at St. Paul's Cathedral and was a most solemn and touching occasion.

The Archbishop of Canterbury seemed greatly moved as he pronounced the final benediction. "My brothers", he said, "we shall not all meet thus again, and now unto God's gracious mercy and protection we commend you", and so on.

This was the fifth of these gatherings. The first was held in 1867 under the presidency of Archbishop Longley, a man eminent for piety and sweetness of character, but not without the courage which was necessary to launch an institution of this kind; on this occasion only 76 of the Bishops accepted the invitation to be present.

The second met in 1878, and had the advantage of being under the leadership of Archbishop Tait, a man of great intellectual force, of strength of will, of statesmanship, and of unfailing courtesy. Exactly 100 Bishops were present on this occasion.

The third Lambeth Conference assembled in 1888. It was an assembly that appealed strongly to the historic sense of Archbishop Benson, who was now Primate, and he welcomed the Bishops, to the number of 150, in the opening service at Canterbury, with his unfailing dignity and sympathy.

The fourth meeting was held in 1897; that year being chosen owing to its being the thirteenth centenary of the landing of St. Augustine in England and the year of the Diamond Jubilee of Queen Victoria, which would naturally bring many Bishops to England.

Archbishop Temple, who had only recently succeeded to the Primacy, but who had many qualities which fitted him for the presidency of so great an assembly, was in the chair.

It was in the Conference of 1898 that missionary subjects for the first time took a prominent place. The Report of the Committee appointed to consider this matter, which then, as again this year, was presided over by the Bishop of St. Albans, extended to sixteen pages, and is still worthy of study. It takes a comprehensive survey of the mission field; laying stress on the duty of the church towards Mohammedans and devoting a large section to the development of native churches under the different conditions prevailing in various countries.

Fourteen of the resolutions adopted by the Conference refer to missionary work.

This year the outstanding question was that of reunion, as the Encyclical Letter says:—"There was no question that was of more general or of more vivid interest. A committee of over

fifty Bishops sat daily for a fortnight, and indeed continued its sessions after the Conference itself had reunited, considering this matter in all its bearings. The committee broke up into six groups to investigate different parts of the subject. These groups interviewed a number of leading men of various other bodies in order to learn their views as to the possibility of reunion and reported each day to the General Committee, and their efforts will undoubtedly lead to larger results than appear from the published resolutions.

But the missionary question was by no means lost sight of, and this is the subject which we have to deal with in this present article.

The Encyclical Letter points out that the key-note of the Conference was the thought of the church as ordained by God for the service of men. This spirit of service, it says, is now awake. It finds its outcome in other directions, but it is seen most clearly in the striking revival of missionary enterprise and zeal. And the Encyclical Letter gives as illustrations of this the recent multiplication of missionary organizations : such new ventures as are evidenced by medical missions, the increasing number of those who offer themselves for missionary work, the changed attitude and tone of society, and the recent advance of movements such as the Student Volunteer Missionary Union.

When the Encyclical Letter goes on to deal more directly with the subject of foreign missions it lays down that foreign missions must always hold the foremost place among the questions which the Lambeth Conference is called to consider. And after referring to the missionary problems which had been vividly brought before the Pan-Anglican Congress, it goes on to refer to the report of the large committee of Bishops which had been bringing to bear upon these problems the varied experience which is furnished from many lands, and the letter refers specially to two matters :—

(1.) The splendid hope of the enrichment of the Christian heritage from the ample and varied contributions of the special powers and characteristics belonging to the several nations of mankind.

(2.) The deeper realisations of the imperative need that to the support of foreign missions we should offer our very best, and it goes on : " we need, we call for, men and women aflame with high enthusiasm for Christ, endowed with capacity, knowledge and strength and trained with eager and thoughtful care to discharge aright the noblest of all " human responsibilities."

There are many other incidental references in the Encyclical Letter to the work of foreign missions. In one place there is an appeal to parents to whom God has given sons of special ability, to strive and to pray that these sons may contribute to the great work (largely missionary) of dealing with ancient religions or modern problems.

In another passage there is an entreaty to "our brethren dwelling among non-Christian people to bear faithful witness to our Master, whose representatives these people will hold us to be". And yet again, when dwelling upon the subject of reunion, there is a paragraph which shows "the imperative necessity for effective and visible co-operation amongst the workers labouring to win the nations to Christ" and "the waste of force" when the opposite is the case.

Resolutions were also passed on such subjects as: "The Opium Evil in China" and the "Liquor Traffic in Western Africa."

But it is when we turn to the Report of the Committee on Foreign Missions, alluded to above, that we have the most detailed and definite references to this subject. The report, with its appendices, extends to over fifteen pages. It begins with acknowledging with deep thankfulness the blessing which has been given to the missionary work of the church and appeals for unceasing prayer and unremitting effort that "the church may yet more fully realise her vocation to proclaim to all mankind the Gospel of our Lord and Saviour Jesus Christ".

And it goes on to point out that though the problems of the mission field are to-day not different from those which were before the church at the last Lambeth Conference, their urgency has been largely increased, and this by three facts:—

(1.) The rapid progress of Christianity in Africa and Asia, so that the difficulties of the church arise not from her failures but from her successes.

(2.) The rapid growth of racial and national feeling.

(3.) The aggressive propaganda of Islam, which is struggling for the possession of Equatorial Africa.

On the subject of baptism the report states that the committee held to the view expressed in 1838 against the baptism of polygamists, and generally it gives a warning against the hasty admission to the church by baptism, especially where mass movements are influencing large numbers of people.

With regard to forms of public worship, it advocates that they should be made more intelligible to uneducated congregations, as well as better suited to diverse needs of various races.

Amongst the suggestions with regard to marriage is an important one to the effect that, with certain provisos, there was no reason why national and local churches should not adopt native forms of marriage and consecrate them to Christian use.

Those provisos are to secure :—

I. That the marriage should be understood to be lifelong and exclusive.

II. That it should be free from all heathen and idolatrous taint.

III. That proper provision should be made for registration and for the observance of any legal formalities.

There is also a weighty word against denationalisation, and it is suggested that we should encourage the people to do things in their own way, even though it may not be ideally the best way. With regard to self-government it is urged that it is far better that mistakes should be made, bringing with them lessons of experience rather than that the native Christians should stagnate in a position of perpetual dependency.

It is perhaps, however, the subject of the correlation and co-operation between missionary agencies of the Anglican communion and those of other bodies, which will be looked for with most interest in China at the present time. It may be well, then, to quote at length the exact words of the Committee on this part of the subject :—

“ The committee regret that they must leave entirely alone the question of relationship between Missions of the Anglican Communion and those of the Roman Catholic Church. But as between Missions of the Anglican Communion and those of various non-episcopal Christian communities the committee desire to offer some suggestions of a tentative character.

“ There may surely be placed in the forefront of such suggestions a grateful recognition of the real unity, despite all divisions, of the Christian society in the face of all other (non-Christian) religions. All Christians baptized with water in accordance with Christ's command in the name of the Father, the Son, and the Holy Ghost, are baptized into the one Church of Christ. Conferences on methods of work have, as the committee gratefully acknowledge, drawn together men and women of different bodies who are striving to evangelise the world, and have shown how much they have in

common and how much they can learn from each other. Co-operation in education and in moral movements, such as temperance and social purity, and above all in the translation of the Scriptures as the common standard of the Christian faith, to which all Christians appeal, and in much Christian literature, has been a further bond of union, and when all these uniting forces are reckoned up they form a link not easily to be broken.

"Yet a frank recognition of denominational differences in matters of importance is no less necessary for a permanent understanding, and the committee feel the necessity of recognising and guarding the right of Christians of any and every name to the ministrations of their several churches and the consequential right of a clergyman or minister of any Christian body to follow up and minister to his own people, wherever they may be found, without the suspicion of a breach of Christian charity.

"Subject, however, to these rights, the committee desire to make the following suggestions:—

(1.) That it is much to be desired that there should be an understanding between Christian bodies engaged in evangelising the non-Christian world.

(a) That missionaries shall not without very strong reasons, except in large cities, began new operations in a field already effectively occupied.

(b) That they shall not seek to attach to their own body those who are already Christians of other denominations, while at the same time they are fully justified in receiving to their own body, after due inquiry and communication with the proper authorities, members of other bodies who *of their own accord* seek such admission.

(2.) That there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another.

"The committee note with pleasure the strong desire evidenced in various parts of the mission field for a deeper union between Christian men and women, divided on matters of moment, but united by a yet stronger bond in their love of God in Jesus Christ our Lord, and they cannot but believe that the foreign mission field is likely to react upon the church at home by teaching a truer proportion, widening the outlook and strengthening the spiritual vision. Compromise of principle is no path to concord, but essentials and non-essentials are not always wisely discriminated, and the committee believe that, though the present generation may not see the issue, the aspirations after a deeper unity will not be in vain, and that, as in the West a time of disintegration is being followed by a time of consolidation, so in the East Christianity may take root without the perpetuation from generation to generation of the divisions of the West."

In the last paragraph the committee originally stated that they "noted with pleasure the strong desire evidenced at the Shanghai Conference of 1907 for a deeper union, etc.," but

it was thought better to leave the reference more general, as the same desire had been manifested also at other conferences.

This report, in accordance with the usual custom, was only *received* by the Conference. But six resolutions embodying most of its principles were *adopted* by the Conference as a whole; one of these "specially commends to the consideration of the church the suggestions on co-operation" which we have just quoted at length, and will, doubtless, be heartily approved of in China.

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### In Memoriam.—Rev. R. Lechler.

BY C. R. HAGER, M.D., D.D.

"HOW are the mighty fallen," not mighty on the martial field of battle, not mighty in national life or state, but great in the devotion to His Master's last command, was the Rev. Rudolf Lechler, who was called up higher on the 29th of March, 1908, in Kornwestheim, Württemberg, Germany, where he had spent his declining years after completing 52 years of missionary work in China in connection with the Basel Mission. The missionary veterans belonging to the first generation are one by one passing away, but we thank God the aroma of their lives still remains not only in the noble and self-denying example set, but also in the work accomplished that will be the perpetual memorial. Mr. Lechler belonged to this class, and well did he serve the great missionary cause in China. His own Mission may well be proud of his achievements, while those who had the honor of knowing him will never forget the many good qualities of his heart, mind and spirit. He was a Christian man whose like is seldom seen. His gentleness, his kindness of spirit and his forbearing love won the most obdurate in heart, and in some instances, at least, he became the ideal missionary of many younger men. His untiring devotion to his work, his singleness of purpose and his willingness and readiness to serve his Lord in any capacity marked him as a man among men. His own work was not neglected, but what he did for his co-laborers, he did for the humblest Chinese, and it is not surprising that the missionary body of Hongkong and Canton should present to him the following testimonial after he had been in China forty years: "For the generous hospitality and friendly sympathy shown by yourself and Mrs. Lechler to missionaries and others and for your services among the foreign population of Hongkong we thank you, and for the Christian spirit and devotion manifested by you to all classes and conditions of men, we would implore the divine blessing upon you."

This testimonial was signed by such men as Chalmers, Burdon, Graves, Kerr, Faber, Eitel, Granville Sharpe, H. W. Davis, D. R. Crawford, Noyes, Zimmons, Pearce, Henry, Bone, J. Dyer Ball, Hager, Wisner, and others, which clearly shows how he was esteem-

ed by those who knew him best. But his greatest service was that of founding, establishing, and directing the Basel Mission for forty years in such a way as to give it a leading place among all the missions of South China in point of numbers and efficiency. Some of us would have been glad if his beneficent leadership had been continued longer and that the committee at home would have permitted him to remain in Hongkong the last eleven years of his missionary life in China. To die upon the battle field where he had wrought so nobly and well would seem to us, as it even did to him, to have been a fit ending of a life that was so fruitful and full of good works. What an inspiration Mr. Lechler's life would have been to the young missionaries, as his old grey hairs and kindly sympathy would have been a benediction to the Chinese.

But let us review in brief his busy and earnest life. He was born on the 26th of July, 1824, in Hundersingen, Württemberg, Germany, the third child of his parents. His father was also a minister in divine things. When he reached his 14th year he with others received confirmation, and for four years thereafter he was apprenticed to a merchant, expecting to enter upon a successful business career; but while laid very low with a severe sickness it was made plain to him that God wanted him to become a missionary. It was the voice of his Lord, and so, after regaining his health, we find him in the year 1844, the same year that Dr. Happer came to China, a student at the Basel Missionary Training School at Basel, Switzerland, where he continued his studies for two years when he with Rev. Mr. Hamberg was sent to China to open mission work in this Empire. Previous to this Dr. Gützlaff had aroused the Christian people of Germany by his stirring eloquence and missionary enthusiasm. He held the German audiences spell-bound by his tale of how he had sent some 400 colporteurs into the interior to distribute and preach the Word of God. It was a stirring and thrilling story most eloquently told, in which, however, there was more fancy than fact, and Mr. Lechler and his colleague, who had come to China, soon found that "it is not all gold that glisters" even on mission fields, and many were the sad disappointments when they found how false and deceptive these unconverted native assistants were. Again they found that China was really not open and they could not go and live anywhere; indeed Mr. Lechler was often compelled to flee for his life, and the same was true of his colleague. Dr. Gützlaff had given the field near Swatow to Mr. Lechler, while his colleague received the San-on field among the Hakkas. For the first five years of Mr. Lechler's missionary life he was like Jacob, a missionary wanderer. Finally in 1852 he was obliged to give up his work among the Hoklos in the eastern part of the Canton province, but not without having baptized a number of persons. From this on we find him learning Hakka after he had mastered the Hoklo dialect, but his was a nature not to be baffled by any difficulty, and so he entered into this new field of work with the same enthusiasm as at first, though after his colleague's death in 1854 he was left to carry it on alone. Some time before this a young lady from Norway came to China to be his help-meet, but she only lived a few weeks after their marriage, and he was

left alone once more. Thus one trial after another came upon him, but he bore them all in the strength of God, and with every fresh strain of his own soul he was the better able to impart comfort to others. Then followed the war of 1856. When he no longer could go into the interior on account of the animosity of the Chinese, we find him the same busy man engaged in hospital and school work, helping St. Paul's College as well as Dr. Hirsch in his medical work. After twelve years of strenuous labors he took his first furlough home. Each of his three other remaining periods of service in China were eleven or twelve years in length, and when he returned the last time to China with his wife, who had been his faithful companion since 1861, he said to the Home Committee: "You must get another superintendent and let me live my last years as I did my first years among the Chinese," and so he went to an inland station, where he toiled as faithfully as when he stood at the head of his Mission. Such humility, such simplicity of character, such devotion to duty, such willingness to serve where he might have ruled, is not this the height of Christ-like devotion? It is no wonder that the King of Württemberg decorated him in view of all he had done. In the spring of 1899 he bade farewell to China. In the home land many a sick and bed-ridden saint was cheered by his visits and ever and anon his voice was heard pleading for China, where his heart remained. And now he has gone on before to hear the welcome applaudit of his Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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### The Rev. C. W. Mateer, D.D.—An Appreciation

BY REV. F. W. BALLER

ON the afternoon of October 4th the remains of this venerable missionary were laid to rest (amid many expressions of regret and sorrow) in the beautiful cemetery on Temple Hill, Chefoo. It seemed specially appropriate that he should lie there, as Chefoo was the scene of some of his earliest missionary experiences, while Eastern Shantung was the sphere of most of his missionary service. When, more than forty years ago, he landed in Chefoo he was, in common with his colleagues, an object of contempt and loathing, but he has passed to his rest and his reward mourned by thousands of the Chinese who have been helped and blessed by his life and labours. And it may not be amiss briefly to indicate some of those things which have helped to bring about such a result.

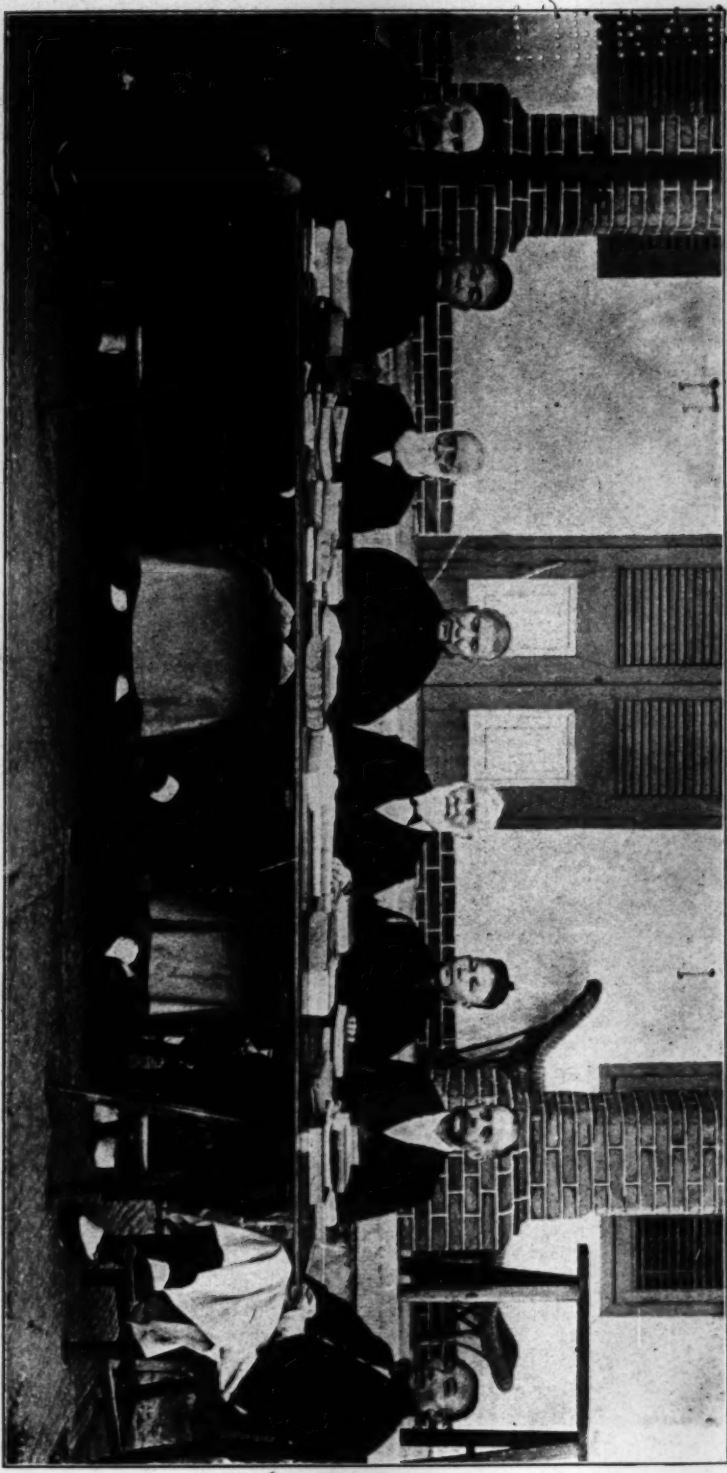
He was endued with uncommon gifts. Mentally he moved on a high plane, and his attainments were varied and comprehensive. He would have taken a high place among scientists had he followed out his natural bent in scientific lines. Electricity, magnetism, astronomy, and the various applications of the mechanical arts were all included in his studies, and his knowledge of them was not superficial. In the college he founded in Tengchow he had a well-appointed observatory and a workshop fitted with almost all

REV. F. W. BAKER.

REV. C. GOODRICH, D.D.

REV. C. W. MATEER, D.D.

REV. SPENCER LEWIS.



鮑康甯

劉大成

富善

張洗心

狄考文

王元德

鹿依士

李春藩

1870

1870

1870

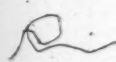
that was needed to turn out a locomotive; after the college was moved to Weih sien, he utilised the resources of the workshop to furnish light, heat and water to the new buildings. He was a profound mathematician; and his books on arithmetic and algebra are used all over the land. He was also a born teacher, and from the beginning of his missionary course devoted this gift to the cause of Christian education.

In the initial stages of his work in Shantung he gave a good deal of time to itinerant evangelism. He could rough it with the best, as he was a man of splendid constitution, of simple tastes, and not burdened with that fussiness about small things which so often shows itself in a fastidiousness which is fatal to success in this special line of work. He preached, sold books, and did the work of an evangelist till the development of local work kept him more closely to one centre. And there can be little doubt that these early years of evangelistic work largely coloured his after labours in the schoolroom and college. And it certainly helped to give him that wide acquaintance with colloquial Chinese which shows itself in his "Mandarin Lessons", and which has been of such value in the later stages of his work. One wonders whether the present generation of missionaries will do as much evangelistic work as the generation of which Dr. Mateer may be taken as a representative. Certain it is that many of those who have attained to the front rank as missionaries, gave a good deal of time and strength in their early days to travel and preaching.

As a preacher to the Chinese, Dr. Mateer took a high place. He was thorough and painstaking in all his preparation, and while he was not what would be termed eloquent, he put a good deal into his sermons. Those of us who heard him in English were impressed by his accuracy of thought and his choice of language. And it was so in Chinese. In a talk on "Preaching to the Chinese" which he gave last year in Chefoo, he laid great emphasis on the need of preparation, both of matter and vocabulary. He had small patience with the style of thing which contents itself with mere platitudes year after year, and would often remark on the paucity of language shown in the case of many who had been some years in the work. His own sermons were logical, direct, a unit in thought, and enriched with a copious vocabulary and suitable illustrations. His points were usually put from the Chinese side, so that the foreign air that so often pervades sermons delivered by foreigners was conspicuous by its absence. He realized the truth of the Gospel in a very real way. He believed it with all the intensity of his strong, sincere nature, he lived on its truths, and was prepared to live and to die for its propagation and maintenance. The language of his heart was the language of Watts:

"Should all the forms that men devise  
Assail my soul with treacherous art;  
I'll call them vanity and lies,  
And bind the Gospel to my heart."

This tenderness of spirit alluded to above was not always discerned by casual observers, as the Dr. did not wear his heart on his coat-sleeve. But it showed itself in a consideration and liberality which was far-reaching.



Young men and young women have been helped in their education by him, and many good causes will be the poorer now that he has gone. He was a faithful steward of the manifold grace of God.

His love for the Chinese was deep and true. It was not weakened by cheap sentiment, but showed itself in carefully-planned schemes for their benefit. He helped them in a wise way. For instance, a few years ago I understand he made a present of a set of Commentaries on the Scriptures to all the preachers in the Weihsien district. Need it be said that he was loved and respected by them? His old students bore the expenses of the removal from the hospital to the steamer that conveyed his remains to Chefoo and carried him themselves through the streets of Tsingtao. Other of his students bore his coffin from the jetty to Temple Hill at Chefoo, and were also bearers from the Chinese church to the grave side.

Much might be said of his work on the Committee for the Revision of the Mandarin Bible, but that will be dealt with by an older colleague. I should only like to say that this work absorbed him. He put his best into it and laboured most strenuously to find fitting word and phrase in which to express the inspired oracle. His last regret was that he would not be spared to complete his work on the Psalms. The Revised New Testament is stamped with the impress of his personality and painstaking work, and though he has passed away on the threshold of Old Testament Revision, his influence will live in it also.

He has left behind him an example of strenuous toil that it would be difficult to parallel. Of iron constitution he was able naturally to do an amount of work that would have killed most men; but, that aside, his devotion to the cause of Christ was beyond all praise. His recreation consisted in change of occupation, and he made all tend to the one end. He lived past the allotted span of threescore and ten, being nearly seventy-three years old when he died. Of this number more than forty were spent in active service with but little cessation. And in passing it is worthy of note how many of his generation lived to a good old age, or are still enjoying life. Burdon, Edkins, Muirhead, Hudson Taylor, and others come to one's memory, while of the living, one thinks of John, Corbett, Moule, Sheffield, and others who are still flourishing and bringing forth fruit. All of which seems to point to the conclusion that the strenuous life is the long life, that the man who steadily pursues an aim is the man who, shall we say, lives himself past a great many things that an easy-going individual naturally succumbs to. The one who periodically enters into rest not uncommonly rests before his time.

In conclusion may I suggest that the lessons of such a life could be made a great blessing to many young men in the various educational institutions in connection with missionary work throughout the Empire? In these days when so many who receive an education in Christian centres devote it largely to the promotion of selfish interests, would not the example of Dr. Mateer, who devoted his gifts and knowledge to the cause of God, help to put before them a high ideal?

Many a young man might, in view of such an example, be willing, like Moses, to esteem the reproach of Christ greater riches than the treasures of Egypt. None felt more keenly than our departed friend the defection among professing Christian students to mere worldly interests, and nothing would have given him greater pleasure than to feel that his life and example had led any to follow Christ more closely.

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## Correspondence.

### ON TOBACCO SMOKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Ought we to tolerate or encourage tobacco smoking in our churches?

It is a delicate subject I touch upon and yet I venture on it nevertheless.

My heart feels very sad when I notice that in some parts Christians who years ago neither touched pipe nor cigarette, now have taken to smoking. To my mind it is an unmistakable sign of decline in their spiritual life. During my some twenty years of missionary experience I have noticed that a Chinese brother or sister (even the women smoke!) as soon as they have become Christians, feel that they ought not to smoke. Some at once break off with the habit, others have a hard struggle, but few, very few, defend the habit.

As for tolerating it. I have never myself laid down an iron rule by making non-smoking a *sine qua non* for admission into the church, but I have always tried, by word and example, to discourage it and never allowed my Chinese helpers to smoke on our premises.

But we have churches where the Christians themselves, without being under the influence of the missionaries, are very reluc-

tant to receive a tobacco-smoking brother into fellowship.

I have also noticed that when the Holy Spirit touches the hearts, such as we have been witnessing lately at revival meetings held by Mr. Goforth, and even in other places, it is very common to hear people confess that they have been smoking and drinking. I think it shows that the Holy Spirit loves to live in a pure and undefiled temple.

Some time ago one of our young Christian men went to a city in an adjoining province and had to stay there for about a half month's time. What did he find? Church officers, chapel keepers, preachers, school teachers, almost everyone smoking. And here we have been trying all these years to get rid of this useless habit!

"I did not know that they were Christians," he said, "when I first saw them."

"Never mind," I told him, "let people think us narrow-minded and behind our time, but mind what I say: When that day comes that our church members, who do not now smoke, begin to take to the habit, it will be a sure sign not of development but of decline."

As to missionaries encouraging smoking,—I do not believe for a moment that any missionary by word encourages his Chinese brother to smoke. Further, I do

believe that smoking and drinking are habits of which the non-Christians alone should have the monopoly.

How can we then speak about encouraging? By example! 上行下效.

I fear—no, I know, that quite a number of my honoured brethren in the missionary cause cannot do without their pipe or cigar and I also know that in some cases they have taken to the habit *lately*, which, in my eyes, is still worse. With such examples before their eyes, how can we expect our Chinese Christians to abstain from what their spiritual leaders indulge in? Said an elder to me the other day, who had been present at a revival meeting: "A great number confessed their sins, *even the pastors!*"

And here I will stop. I don't wish to judge anyone. "To his own master he standeth or falleth."

But fain would I do what I can that we all, who have such an high calling as being ambassadors for Christ, may follow the great apostle to the gentiles' example in using the liberty that we have in Christ, remembering His words: "For though I be free from all men, yet have I made myself servant unto all that I might gain the more... And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. ix. 19, 23.

THULE.

THE REVISED MANDARIN  
VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As an expression of personal appreciation of the translators' work, one would re-

port having completed a chronological life of Christ, in the exact words of Scripture alone, according to the Revised Mandarin New Testament. But, curiously enough, both of my translators, non-Christian men, invariably choose the Peking Version. May I ask if others have met with this experience.

Just one example of its correctness. Christ arose on "the first day of the week" (Sunday), therefore one supposes that "eight days after," J. xx. 26, would be Monday, and not "that day week" as in a note on the passage in the R. T. S., London, Commentary, which one understands has been translated into Chinese.

For some strange reason the Peking Version translated this passage (過了七日). But thanks to R. V. we have the correct rendering (過了八日). The change might appear trivial, but for its bearing on other passages.

A Presbyterian worker, being cornered by one of the Baptist persuasion during the Shanghai Centenary Meeting, was heard to reply as follows: "You will find our Bible proof for infant baptism in the same chapter and verse in which you find your proof for Sunday-keeping." The retort may have been smart, but it "shows which way the wind blows".

Turning to J. xx. 19 we find the disciples gathered together "for fear of the Jews". Mark xiv. 16 says "they sat at meat", and adds that Jesus upbraided them for refusing to accept testimony of His resurrection. These are not good proofs of a religious assembly in honour of the latter event. Yet we find the same commentary, above mentioned, in its note on Acts xx. 7, reads: "It

is implied that the first day of the week had become the customary day of assembling the church." But with the religious nature of the meeting on the actual resurrection day lacking proof, so a day, "eight days after" as in the R. V., does not prove the latter to be "the first day of the week".

"We learn from Luke iv. 16 that it was His (Christ's) custom to attend the synagogue on the Sabbath." (E. O. Williams on "Sabbath Observance", West China Conference Report, 1899, page 67.) And commenting on Mark xxiv. 20 the same writer says: "These words are a complete refutation . . . that the Lord did away with the Sabbath, for we find Him referring to the Sabbath of a period many years after His death and after the Jewish dispensation had come to an end." Ibid 69. Then we have Paul's custom in Acts xvii.

Seeing that the apostle enjoins the believers "to lay by in store" (or at home), the omission of 在家 in 1 Cor. xvi. 2 in the new version might lead a reader to infer a weekly public collection.

The difficulty of obtaining suitable terms for "soul" and "spirit" in Chinese so as to render an exact translation in every place is tremendous. But it is a very doubtful compromise to follow the old version in its indiscriminate use of 靈魂 for both words. Three examples of each are given. Mark x. 28 and Luke xii. 20, compared with Acts xx. 10, give us *psuche* (ψυχή) *soul* in the first two instances, and *life* in latter. Luke xxiii. 46, 1 Corinthians v. 5, and Heb. xii,

23, read *pneuma* (πνεῦμα) *spirit*. Yet all these six passages are rendered 靈魂, which is a most decided blemish in R. M. V.

The writer's intention in his criticism is "to be constructive and helpful to perfect, as near so may be, this new version" to the glory of God and the salvation of Chinese bound in sin.

Yours respectfully,

P. J. L.

#### IMAGES OF CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are doubtless a good many missionaries in China who believe that images of Confucius are very rare.

As Mr. Geller, of Hupeh province, has raised this question in a very direct way, asking those who know of the existence of such images to communicate the fact, we may shortly obtain some definite information on the subject.

The purpose of my letter is to state that there is such an image in one of the Confucian temples in the Fu city in which I worked for two and a half years, viz., Chao-chow-fu, in the north-east part of the Canton province (port—Swatow).

The temple in which the image is situated is that for the whole prefecture. I have not been able to gain admission to the temple associated with the Hsien and do not know whether there is an image there or not.

Yours sincerely,

G. DUNCAN WHYTE, M.B., Edin.

## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

1. A River of Interest, 41st Annual Report of the Friends' Foreign Mission Association (England), 1908.
2. China and the Gospel, an Illustrated Report of the China Inland Mission, 1908. 1 shilling.
3. The Story of the Years 1907-1908, being the short Annual Report of the Church Missionary Society. 1 shilling.

These three Annual Reports are all good specimens of the up-to-date style of presenting the story of a year's operations on the mission field. The type is clear and inviting to the eye, headings are attractive, the copious illustrations from the fields are a missionary education in themselves, so that anyone with a spark of interest in the work cannot fail to read on to the close. Such reports used to be blamed for dulness; this can no longer be charged against them.

The very name of the *Friends' Report* with the charming picture of an ever-widening river flowing down from the eternal hills suggests volumes. What we desire is not a 'wave of interest', but 'a river of interest'. The society works in India, Madagascar, Syria, Ceylon and China. The work in China was begun in 1886, and there are now 27 missionaries in Szechuan. The year has been marked by a growing sense of responsibility on the part of the Chinese Christians, financially as well as spiritually. Twelve young graduates of the Chungking boys'

school are becoming efficient helpers. Considerable work is done in the interests of peace, largely through literature and towards the union of the Protestant churches in educational and in church work. The Friends are deeply interested in the plans for the university. Government schools have drawn away some of the pupils from the mission schools. Dr. Henry T. Hodgkin, interpreted by Mr. R. J. Davidson, gave Sunday morning addresses to students, which have attracted students from three large outside schools. The following figures may be given:—Native workers 82; members, 144; probationers, 1,562; pupils, boys, 468, girls, 147; contributions of native church £136.10.1.

The C. I. M. now has 900 missionaries—nearly a quarter of the total missionary force in China—located at 206 central stations; 30,000 have been baptized from the beginning of the Mission, including 2,804 last year. Since the Boxer year the Mission has baptized some 15,000 persons as compared with 13,000 in the preceding thirty years. The total income of the Mission, notwithstanding the financial crisis in America, was £93,199.6.9, of which £5,570 2 11 were received in China. The increase of £14,667.19.3 over last year is more than half made up of money specially sent for famine relief. The Report shows that Bible school work is

steadily developing. 11 Chinese students having graduated in Chengtu. The church in Shansi contributed more than Tael 5,000 towards school and church expenses. The detailed reports from the provinces are preceded by a large number of deeply interesting incidents gleaned from the reports. Lettering on the back as well as the side would facilitate reference to a series of these reports on a shelf.

The C. M. S. points out that the recent Pan-Anglican Congress is a fruit of missions and not least of the missions of the C. M. S. There appears to be a slight check in the advance, in the number of missionaries; more than 6 fewer being on the roll, notwithstanding that 43 missionaries (besides wives) have gone out during the year. Notwithstanding heavy retrenchments, e.g., retirement from Mauritius, there is still a debt of over £27,000. A Working Capital Scheme was begun by friends investing £47,000 in the work at a low rate of interest, repayable only at death. The committee feels keenly this "marking time" when everything calls for advance and says: "In view of the present impossibility of responding to the urgent claims of *China* in this her hour of awakening . . . surely we should be deeply humbled and confess our shortcoming." In *China* there were 1,089 baptisms during the year, largely the fruit of native evangelistic work. In the educational work, the Society wishes to do for *China* what has been done so long on a large scale in *India*, but lack of funds hinders any forward movement. After a general survey, the story within the story is next told; 6 chapters each being devoted to *Africa*, *India* and *China*, while

smaller space is given to the society's other fields.

In *China* there are 53 stations, 63 foreign clergy, 37 native clergy, 7,629 communicants, 235 schools and seminaries.

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中國耶穌教會小史. The Protestant Missions in China, a Short Historical Sketch by H. L. Zia. Single copies, 20 cents. Y. M. C. A. 1908. Pp. 180. Foreign paper.

The story of the Gospel in *China* is sufficiently long to require a book to itself. Dr. Richard twenty years ago told the story in Chinese, but such things need to be kept up to date. Mr. Zia gives us a list of thirteen Chinese and fifteen foreign authorities consulted in the compilation of the book, so that he made very sure of his facts in every particular. There are five succinct chapters: 1. Forerunners of Protestant Missions; 2. Period of Preparation, 1807-1842; 3. Period of Ports, 1842-1860; 4. Period of Penetration, 1860-1890; 5. Period of Progress, Persecution, and Prosperity, 1890-1907.

In the first chapter he deals with secret sects—the Jews, the Moslems, the 祆教 (how many missionaries know this?), 摩尼教, Nestorianism, Romanism, Greek Church. The text of several interesting inscriptions is given in full, e.g., the Nestorian tablet.

The reader who is after facts about the work in all its stages can find many here and the work might be used as basis for class teaching. But the author has failed to write a readable and inspiring story. Perhaps he had too many authorities to cull from. Perhaps the fact that he has to speak of what *foreigners* did, has chilled his pen. Where do the achievements of the *Chinese* come in this volume? The Chi-

nese would like to hear about that. These pages abound with the names of many worthy foreigners, but so little is necessarily said of them that they are empty sounds save to those who knew them. Who is going to write an *inspiring* book on the Century of Missions? Will it be a Chinese? or a Western man or woman? Mr. Zia probably did not intend any such book; his object was different; he provides a condensed summary which, however, absolutely needs an inspiring *teacher*. The press truly has its limitations.

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Notes on the Chinese Text (Chapters II to VII) Gospel according to Matthew, by Rev. F. W. Baller.

What a saving of time and thought is effected by having the text annotated as in the volume before us! Some idioms and usages of characters were only acquired after years of experience. What beginner who had learnt the primary meanings of 當 would think it would become an adverb of time as in II chapter, 1 verse! The memory clings to early associations and does not readily assimilate a meaning so entirely different and which seems arbitrary. 領, too, connected with something that "leads," a "chief," does not suggest the idea of 'receiving' (a command or rite) especially when the word 收 sheo is in such common use. The various uses of 爲, 將, and 的 puzzle the learner and hence to have their particular usage defined and explained as is done by Mr. Baller, removes all doubt from the student's mind and he can accustom his mind to the right meaning from the first. And it should ever be the aim of each one to use the right word in

the right place in order to be intelligible, otherwise, if he speak slovenly he may overtax the ingenuity of the native mind to comprehend his meaning.

The Notes are concise and precise, and as the idioms and words treated in these six chapters continually recur throughout the Gospels, the knowledge imparted by this small brochure should prove sufficient to carry the student through the greater half of the New Testament and give him a good start in the way of preaching the Gospel of Christ.

The Notes have many references to Mr. Baller's Primer and Vocabulary.

We would urge every beginner to procure and use these Notes.

J. J. C.

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Under the title "A Life with a Purpose," Mr. Henry B. Wright has written a memorial of Rev. John Lawrence Thurston, the pioneer of the Yale University Mission. F. H. Revell Co. Pp. 317.

Although Mr. Thurston was in China considerably less than a year, he was instrumental in finding an admirable location for the important enterprise in the capital of Hunan, to which it was cordially welcomed in the summer of 1903 by a conference representing the missionaries of the province. Within a very short time Mr. Thurston's health failed and he and his wife were obliged to return to America. He died in Southern California the following May. At a time when an ever increasing number of young people are becoming interested in foreign missions, a volume of this sort is certain to be widely read, and can scarcely fail to stimulate the faith of its readers. It should be added that within less than two years

of Mr. Thurston's death his energetic and accomplished wife bravely returned to help in the work upon which he was not allowed to enter.

A. H. S.

We have received seven new publications from the Educational Association of China, detailed reviews of which will follow in due time. In addition we are pleased to note that new editions of the following popular works are now ready, viz., Sheffield's Universal History, Dr. Kerr's Hygiene, Mrs. Alice S. Parker's Zoology, Conic Sections by J. H. Judson, Dr. Porter's Physiology (revised).

Sparham's Political Geography for Beginners, abridged and transliterated into Standard Mandarin Romanization by Mrs. Arnold Foster. Educational Association of China. Pp. 28. Price 30 cents. White paper. Maps.

This work is gratifying evidence that the Standard Romanization is making good progress. A few persevering enthusiasts can work wonders.

Chinese Radicals and Sound Table. South Chihli Mission, Taimingfu. Edward Evans, 30 North Szechuen Road. Price 50 cents.

The radicals are given in very large type, with the order of the strokes clearly marked on each.

This last feature is new and very helpful to the large number ambitious to write at least simple Chinese.

#### ACKNOWLEDGMENTS.

##### *Macmillan & Co.'s Books.*

The Eton Algebra, Part I. Compiled by request for the use of those who are commencing the study of algebra at Eton. Price 2s. 6d.

A New Algebra, by S. Barnard, M.A., and J. M. Child, B.A. An attempt to meet the growing demand for a school algebra which shall contain a logical development of the subject in accordance with modern views. Price 2s. 6d.

Le Lad De Gers. Par Rodolphe Topffer. Edited by F. Lutton Carter. Price 1s.

#### IN PREPARATION.

(First Announcement.)

- C. I. S.: The Programme of Christ.
- C. I. S.: Railways of China.
- Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.
- Y. M. C. A.: Studies in the Life of Christ, by Sallman.
- Y. M. C. A.: Harmony of Samuel, Kings and Chronicles, by Crockett.
- Y. M. C. A.: Yours, by F. B. Hoagland.
- Y. M. C. A.: The Changed Life, by Henry Drummond.
- Y. M. C. A.: Alone with God, by John R. Mott.
- Y. M. C. A.: Scientific Faith, by Dr. Howard A. Johnston.
- James Hutson: Meyer's Burdens and How to Bear Them.
- James Hutson: Willison's Mothers' Catechism.
- Mrs. R. M. Mateer: The Browns at Mount Hermon.
- Samuel Couling: Jewish History from Cyrus to Titus.
- F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.
- W. T. Hobart: Johnston's Scientific Faith.

## Missionary News.

[Extracts from the report of the North China Tract Society's annual meetings.]

The annual meetings of the above society were held in the Assembly Hall, Pei-tai-ho, on Tuesday, August 11.

The report presented by Rev. C. H. Fenn, D.D., Recording Secretary, detailed the work of the society during the past year: there had been 156,000 copies of books and tracts sold; only two new tracts had been published during the year.

It was suggested that with a view to encouraging the production of suitable tracts by competent Chinese, prizes should be offered.

Word had been received that Rev. Mr. Buckland, of the London Religious Tract Society, proposed visiting China this autumn to allocate and administer the special fund of £9,000 which had been raised in England for tract work in China.

A complete set of books and tracts published by the N. C. T. S. had been sent to London and had been placed on view in the great Orient Exhibition, where it had excited keen interest.

The meeting instructed the executive committee to offer prizes for tracts upon suitable subjects by Chinese Christians.

The report of the treasurer showed an income of Tls. 3,712.71 with an expenditure of Tls. 3,527.41 and a balance in hand of Tls. 185.30.

In addition to the current balance there was capital accumulated from indemnities and other sources and earmarked for building purposes of Taels 8,872.09.

The anniversary meeting was held at 4.30 p.m., when the Rev. Dr. Sheffield again presided and called on the Rev. F. L. Norris to address the meeting. Speaking of the need for three kinds of tracts—the apologetic, intended for circulation among non-Christians; the exegetic, for use by Christians, and the journalistic, for Christians and heathen alike—Mr. Norris quoted the powerful recent utterance of the Bishop of Southwark at the Pan Anglican Congress, and urged that we should move along the road of the experience common to ourselves and the Chinese.

He asked, Have we set ourselves to understand the Chinese points of view? Have we set ourselves to understand the workings of conscience in the Chinese? Are we not in danger of ignoring the evidences of the spiritual side of the Chinese mind, and of putting before them books which regard them as only materialistic?

Rev. W. H. Rees compared the work of this Tract Society to the growing light of dawn gradually waking from their slumbers those who had slept through the long dark night.

The silent permeating influence of the tract was one among the many forces making for enlightenment, and its potentiality was great.

How far the effect of a single tract may reach, was illustrated by the incident telling how, by reading a leaflet, Richard Baxter was converted, and how in turn men of succeeding times, such as Doddridge, Wilberforce and others, were led into light.

The tract could go everywhere and was the forerunner of the Master Himself.

There were, however, few Chinese writers: there was need of a determined effort to enlist the aid of able Chinese workers, for they could present the truth to their fellow-countrymen as foreigners can never hope to do.

It would be well to invite the Chinese leaders in our churches to take a share in the management of the society.

They needed new books on science written from the Christian standpoint; they had few if any books on the atonement and inspiration; there were none upon Mohammedanism; they needed some well-written lives of the prophets.

He earnestly appealed for sympathy and help in the great work which lay before this society.

After a few remarks endorsing the addresses just delivered and a vote of thanks to the speakers, the meeting terminated.

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[The following account, sent by the Rev. J. S. Adams, of Hanyang, of the formation of a "K'en Ch'in Hwei", or "Society for Mutual Fellowship", will be read with interest]:—

When John R. Mott visited Hankow two or more years ago, the missions of "Wu-han-sanch'eng"—the three cities of Wuchang, Hanyang, and Hankow—united in an effort to induce a number of young men to hear him. As is usually the case with such distinguished persons, Mr. Mott could not spare time for an extended campaign. One large gathering was held, at which about eighty young Chinese decided for Christ. Some of these were genuine cases of conversion; not a few were enquirers whose names had been enrolled at the various missions

and were brought to the point of definite surrender; others were backsliders who wished to be restored.

As a result of Mr. Mott's visit much of permanent value remained in these men thus led to decision. There remains another and perhaps unexpected consequence which is gratifying, and has the promise of much usefulness. It is the "K'en Ch'in Hwei", a purely native effort for the improvement of the relations between the members of the various missions, and the deepening of the devotional spirit.

The arrangements for Mr. Mott's visit involved much preliminary work for sub-committees from all the Societies, and their work was born and continued in the spirit of much prayer. Chinese brethren, hitherto strangers, were brought into touch with a feeling of good comradeship and genuine unity which they had not before experienced, and a desire was created that the fellowship should continue.

The final outcome was that the preachers, evangelists, pastors, catechists, priests, deacons, teachers, colporteurs, etc.—all sorts and conditions of mission workers—formed the association which, according to the last report, has some eighty members. The brethren do not neglect the meetings, but speak of them with enthusiasm. About sixty usually assemble monthly at different mission chapels. They prepare for a good long meeting. There is no fear of the click of the foreign missionary's watch and a more or less audible "Shih-heo tao-liao", as no foreigners are present. After a season of prayer, the leader gives an address, which is followed by an open meeting, opportunity being given for questions to be asked and

answered. In this way the younger men are helped by the more experienced. There is no doubt that the relations between the workers of the several missions have greatly improved, for with increased knowledge of each other's characters, ideals, aims and difficulties, comes a feeling of regard and respect which is the foundation of genuine friendship.

Some missionaries were anxious lest the meetings of the "K'en Ch'in Huei" should degenerate into a mere political club, but the leaders, desiring the higher things only, foresaw and guarded against the danger, and the meetings have not been disturbed by discussions on reform, important as these are in the proper place.

It would be helpful if the church members, as well as the leaders, could unite in meetings for mutual help and devotion, monthly or quarterly. The annual meetings of the Week of Prayer, arranged by the London Evangelical Alliance, are always helpful. This is the best preparation for federation. Let the Christians get to know and love each other, and meet in worship, praise and prayer as one body  
"ALL ONE IN CHRIST JESUS".

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The following letter has been received from the Rev. J. C. Gibson, D.D.:—

"*China Emergency Committee*."—It has been very interesting to note the impression made by the Shanghai Conference on the minds of friends at home. Those who attended as visitors were greatly impressed, and have done much to interest others. China occupies a more important place in the thoughts and plans of the churches at home than ever before.

The "China Emergency Committee" works quietly, but has large sympathies. It and the allied "Oxford and Cambridge Committee" are both composed of men of mark, for the most part not hitherto prominently connected with existing missionary societies. Most of them are university men, and they are planning to supplement the work of the missions, partly by tapping the hitherto unreached sections of the wealth of the country, partly by so interesting the universities that the skill of experts may be drawn on for counsel, and qualified men be found ready to offer themselves for mission work, especially in the various departments of higher education. The work of these committees is not being done publicly, but it will make itself felt by and by. Meantime it is cheering to know that those who visited China last year have not forgotten what they learned of China and China missions.

"*Church Unity*."—The longing for unity among Christians is working everywhere in men's minds. The resolutions of the Shanghai Conference on Church Unity have found a sympathetic welcome at home. The subject has come in various forms before the great Anglican gatherings of the Pan-Anglican Congress and the Lambeth Conference of Bishops. Advantage was taken of the opportunity to send the resolutions to the Archbishop of Canterbury, president of the Lambeth Conference, with the request that he would bring them to the notice of the assembled bishops from all parts of the world. As will be seen from the letters printed in another issue (\*) he undertook this duty in a

\* September RECORDER, pp. 514-515.

sympathetic and kindly spirit, promising to put them into the hands of the committee specially charged with the subject of unity. The result will appear when the decisions of the Lambeth Conference are published. Of course there are men in some sections of the Anglican communion who look with suspicion on the readiness of members of their church to act in a spirit of brotherly fellowship with members of other churches. But this only leads one to value all the more the courage and brotherliness of those Anglican brethren who bore their part so well in the Shanghai Conference. May the result be to verify the Archbishop's kindly remark, that "This is not the first occasion upon which work in the mission field has proved to be fruitful of good in the direction of such drawing together of Christian men."

In Scotland, too, the spirit of unity is working. For two years now the General Assemblies of the Established and the United Free Churches of Scotland have held a joint meeting, with interchange of Moderators for the promotion of their common work. And for the first time since the disruption of 1843, as the result of friendly communications between the two bodies, a committee of the United Free Church is considering the whole subject of the relations and duties of the two churches in view of the growing desire for closer relations.

"*Anti-Opium.*"—On the 26th June a great "anti-opium" meeting was held in the Queen's Hall, London, the Bishop of London being chairman, at which members of Parliament and men of all the churches united to urge the British government to adopt

a more generous attitude, and a more prompt and effective co-operation with the government of China in bringing to a speedy end the opium trade and the opium vice. Looking round the platform it was pleasant to see many familiar faces, both British and American, and one almost felt as if an adjourned meeting of the Shanghai Conference must be in session.

#### A 1,200 LI ITINERATION

The Rev. D. W. Crofts, B.D., B. Sc., of the C.I.M., Chenyuan, Kweichow, writes:

You may be interested to hear of a recent journey of twenty-four days which I made in a north-westerly direction from this centre. I visited seven cities, besides numerous market places where a foreigner had never been seen and the name of Christ was unknown. One very busy market attended was across the Hunan border in the interdicted Miao territory. There may have been one thousand Miao at the market that day, but they had certainly put on their 'company manners'; for I met nothing but good-natured civility and fewer than usual attempts to steal my books. It was only 50 *li* from Feng-ting, where two years ago I met with so much official opposition. Everywhere on my journey of 1,200 *li* I found the people friendly, willing to buy books and ready to hear the preaching. At Hsiu-shan, Si-nan and Shih-chien there are Roman Catholic priests, with work established from ten to twenty-five years. Ever since coming to Chen-yuan I have heard much talk of this Hsiu-shan Hsien, the nearest point to Si-chuan, and naturally felt somewhat curious to visit it. I am glad I did so. It is a brisk little city of perhaps 8,000-10,000 people, and is surrounded by a plain some 100 *li* long and 50 wide, as thickly populated

as any region I have seen in China. It is easily reached by reasonably comfortable boats from Chang-teh in about twenty days, and offers a fine field for a mission station. Sung-tao is also connected by boat with Chang-teh, but is not such a large field for work. I hope the two coolie loads of literature which I planted on this journey will prove to be good seed and find good soil.

#### FAMILY POSSESSING NEW TESTAMENT OVER FIFTY YEARS

"In visiting one village I came across a house where they showed me a copy of the New Testament which they had had in their possession for over fifty years. It is one of the first translations, being the work of the present Dr. Goddard's father, of Ningpo."

C. FAIRCLOUGH.

Most missionaries who have laboured some years in China are probably able to record instances where a Scripture portion or a copy of the New Testament

has led to definite conversion, or even to whole families turning to the Lord. There must, however, be thousands of copies of the Scriptures lying in the homes of the people carefully preserved but not read, similar to the case recorded by Mr. Fairclough. Is not this a call to move definite prayer for the awakening of a widespread interest in the Word of God that these Scriptures that have been carefully preserved for so many years may be read? "The entrance of Thy Word giveth light."

#### VOLUNTARY EFFORT

Mr. H. T. Ford, of the C. I. M., Taikang, Honan, writing on July 17th, says:—

Over eighty country Christians, entirely on their own initiative, recently attended a fair, conducting a three days' tent mission. Six out-stations were represented; some of the converts travelling thirty or forty *li* in order to take part.

Below we print some comparative statistics of the China Missions of the Methodist Episcopal Church:—

CHURCH MEMBERSHIP.				1903.	1907.	<i>In-crease. Per cent. of Gain.</i>	
Full Members	...	...	...	12,085	17,597	5,512	45.6
Probationers	...	...	...	10,006	12,915	2,909	28.7
Total	...	...	...	22,091	30,512	8,421	38.1
Inquirers, including Baptized Children	...	...	...	11,972	25,873	13,901	116.1
Total who have left Heathenism				34,063	56,385	22,322	65.5
SUNDAY SCHOOLS. Number				354	533	179	50.5
Number of S. S. Scholars				13,174	18,497	5,323	40.4
EPWORTH LEAGUES. Number of Chapters				113	116	3	2.6
Number of Leaguers				3,201	3,457	256	7.9

EDUCATIONAL WORK :				1903.	1907.	Increase.	Per cent.
No. Theol. and Biblical Schools.				2	7	5	250.0
Enrollment ... ..				45	124	79	175.5
No. Bible-women's Schools ...	No Report				16	.....	.....
Enrollment ... ..	No Report				337	.....	.....
No. Colleges ... ..				2	5	3	150.0
Enrollment ... ..				455	1,046	591	129.8
No. Board and High Schools ...				31	29	.....	.....
Enrollment ... ..				1,554	2,272	718	46.2
No. Day and other Schools ...				284	396	112	39.4
Enrollment ... ..				5,504	9,380	3,876	70.4
Total No. Schools ... ..				319	453	134	42.0
Total Enrollment ... ..				7,558	13,159	5,601	74.1
MEDICAL WORK :							
Total No. Hospitals ... ..				11	23	12	109.0
Total No. Dispensaries... ..				14	29	15	107.2
Total No. Ward Patients ... ..				2,758	4,674	1,916	69.4
Total No. Dispensary and other Treatments ... ..				84,199	191,627	107,428	127.5
MISSIONARY FORCE :							
No. Missionaries, Bd. of F. M.				56	80	24	42.8
No. Missionaries' Wives ... ..				42	66	24	57.0
No. W. F. M. S. Missionaries ...				58	82	24	41.3
Total Missionary Force ... ..				156	228	72	46.1
CHINESE WORKERS :							
Ordained Preachers ... ..				112	123	11	9.8
Unordained " ... ..				149	463	314	210.7
Local " ... ..				277	273	4	.....
Exhorters... ..				429	249	180	.....
Bible-women ... ..				207	328	121	58.4
Other Workers ... ..				109	217	108	99.0
Total Number of Workers ... ..				1,283	1,653	net 370	28.8
No. Churches and Chapels owned (Many additional rented.)				240	391	151	62.9
CONTRIBUTIONS OF CHINESE CHURCH :				Mex.	Mex.	Mex.	
Contributed for Self-Support, including Home Mis. Soc.	\$16,404.09	30,355.09	\$13,951.00				85.0
Total other Contributions ... ..	16,577.07	32,089.71	15,512.64				93.5
* Total Contributions, Chinese.	32,981.16	62,444.80	29,463.64				89.3
Average per Member and Probationer ... ..	\$1.49	\$2.04	\$ .55				36.9
Contributions of Chinese to the Centennial Collection (part included in above) ... ..			\$ 40,353.72				Mex.
Contributions of Missionaries to same ... ..			164,031.00				Mex.

\* Educational and Medical fees not included ; only voluntary Chinese offerings.

## The Month.

### POLITICAL.

During the month H. E. Tong Hyao-yi leaves China for Japan en route to America to tender the thanks of the Chinese government to the American government for the remission of a large part of the Boxer indemnity. Before leaving Peking His Excellency recommended to the Central Government certain reforms, most important of which perhaps is the form of the currency. It was suggested that immediate steps should be taken toward adopting a gold basis, and His Excellency was commanded to make investigations while abroad as to the methods and means to accomplish this reform. Meanwhile the question of the currency has been further complicated by a decree sanctioning the coinage of "standard" silver coins: one tael, half tael and quarter tael.

The present visit of the Dalai Lama to Peking does not promise much in the solution of the difficult problems of Thibet. The Chinese government hopes to accomplish certain internal reforms, but the Dalai Lama does not seem inclined to discuss the problems seriously. His visit has not so far meant much, if anything, toward strengthening the tie that exists between China and Thibet.

Prince Yu Lang and H. E. Liang Tun-yen, Vice-President of the Board of Foreign Affairs, with their suite, pass through Shanghai on their way to Amoy to welcome the American fleet. Festivities for officers and sailors have been prepared on a large scale.

Quite a stir was caused in Shanghai by the Taotai's refusal to allow the houseboats of the Shanghai Rowing Club to proceed to Henli, a place on the S.-N. Railway, where for several years the regatta has been held. The delay was only for one day, as pressure was brought to bear sufficient to change the Taotai's determination.

It is reported from Peking that owing to charges of usurpation of power brought against him by a censor, Yuan Shi-kai has asked for a fourteen days' leave of absence "on account of bad health." No doubt it is only another move on the official checker board, and the Grand Secretary will soon be returned to his former position of favour and influence.

### OPIUM AND REFORM.

A White Book issued by the British government, prepared by the Councillor of the Peking legation, declares that the Peking government is making strenuous efforts to abolish opium, but in many cases the provincial authorities do not second the effort enthusiastically.

The Imperial sanction has been given to the abolishment of the cultivation of the poppy from the last of this year in the following provinces: Anhui, Kiangsu, Honan, Yunnan, Fukien and Heilungkiang.

Mr. Tong Kai-son, a Yale man of the party of students who were sent by the Chinese government in the early 70's, is appointed to a place on the International Commission, which meets in Shanghai, January 1, 1909.

The Governor of Kiangsu, upon petitioning the Throne to be allowed to resign his post on account of his being addicted to opium, was granted one hundred days' leave of absence, during which he may be enabled to break off the habit.

### INDUSTRIAL.

There is promise of China being able to arrive at a satisfactory adjustment of the outstanding difficulties with Japan. The government has concluded an agreement with Japan regarding the junction of the South Manchuria and the Imperial Railways of North China.

Changtifu, Honan, has been declared an open treaty port.—The Central

Government has telegraphed the Viceroy of Manchuria instructions to resume as soon as possible the mining of gold ore in the Muho valley, North Manchuria.—In answer to petition from merchants and gentry in various parts of China the Comptroller General of Customs is holding a series of conferences to ascertain how taxes on domestic articles can be reduced.—A returned American student, Taotai Huang Chung-liang, has been appointed to the managing directorship of the Shanghai-Nanking Railway, to replace H. E. M. Y. Chung, another American student who goes to America in the suite of Tong Hyao-yi.—It is reported that H. E. Chang Chi-tung considers the building of the Hankow-Szechuen Railway of more importance than the Hankow-Canton line, and has given instructions to suspend work on the latter and push the former.—More than 100 li of the Hangchow-Shanghai Railway has been completed from the Hangchow end, and trains will be running to Kashing by the end of the year.—Several native banks in Shanghai are having great difficulty to sustain themselves owing to the slackness in trade and the low exchange. These have only been saved from failure by extraordinary measures taken

by the Shanghai Taotai and other high officials. More difficulty is promised before the end of the Chinese year. A Chinese railway loan of five million pounds sterling for the redemption of the bonds of the Hankow-Canton Railway has been successfully issued in London.

#### CASUALTIES.

More than two hundred villages west of Peking are flooded, resulting in a large number of people drowned and large damage to property. Similar misfortunes visited North Manchuria by the overflow of the Min-kiang river and also Fokien province in the neighborhood of Changchow. A typhoon the latter part of the month caused great damage at Swatow and Amoy and other southern coast cities.

#### MISCELLANEOUS.

A well-equipped scientific expedition, under the leadership of Robt. S. Clark, has left for a careful study of Shensi province.—A society is being organized with the object of preserving ancient monuments of China. While the initiative is being taken by foreigners it is the purpose of the organizers to include Chinese in the membership.

## Missionary Journal.

#### MARRIAGE.

At Shanghai, 21st October, Mr. ROBERT YOUNG and Miss A. M. LOVELESS, both C. I. M.

#### BIRTHS.

At Hongkong, 4th August, to Mr. and Mrs. T. M. ELLIOTT, Y. M. C. A., a son (Robert Spitzer).

At Tientsin, to Mr. and Mrs. G. H. COLE, Y. M. C. A., a daughter.

At Laohokow, Hupeh, 10th September, to Mr. and Mrs. A. WHITELAW, a son (Thomas Edward).

At Shenchowfu, Hunan, 17th September, to Mr. and Mrs. C. F. DAVIES,

C. I. M., Kweiyang, a daughter (Kathleen Letitia).

At Tsingtao, 23rd September, to Rev. and Mrs. C. E. SCOTT, a daughter (Helen).

At Weihweifu, Honan, 7th October, to Rev. and Mrs. W. H. GRANT, C. P. M., a son (William Percy).

At Pangkiachwang, Shantung, 16th October, to Mr. and Mrs. JAMES H. MCCANN, A. B. C. F. M., a son.

#### DEATH.

At Changsha, Hunan, JOHN PLATT, oldest son of Rev. and Mrs. Alfred A. Gilman, A. P. E. M., aged two years and eight months.

**DEATHS.**

At Shenchowfu, Hunan, 14th September, of pneumonia, **WILLIAM THEODORE**, son of Rev. and Mrs. E. Kelhofer, E. A. M., aged six months.

At Anren, 14th October, of cholera, Miss **K. FLEMING**, C. I. M.

**ARRIVALS.****AT SHANGHAI:—**

3rd September, Rev. and Mrs. **CHARLES L. BOYNTON**, Y. M. C. A. (ret.).

6th October, Dr. and Mrs. **H. G. BARRIE** and two children, C. I. M. (ret.); Mrs. **F. S. BROCKMAN**, Y. M. C. A. (ret.); Dr. **P. B. COUSLAND**, C. M. M. A. (ret.); all from U. S. A.

8th October, Dr. and Mrs. **M. J. EXNER** and child, Mr. and Mrs. **CHARLES W. HARVEY** and two children (ret.), all Y. M. C. A.; Miss **M. KING**, C. I. M. (ret.); Rev. and Mrs. **G. S. MINER**, M. E. M. (ret.); Rev. and Mrs. **C. M. CORBETT** and child, A. P. M.; Rev. and Mrs. **L. C. PORTER** and Miss **M. G. MACGOWN**, all A. B. C. F. M.; Misses **A. FAVORS** (ret.), **E. M. ROW**, and **E. LYON** (ret.), all F. C. M.; Misses **V. J. LEE**, M.D., and **R. E. WILSON**, A. P. M. S. (ret.); all from U. S. A.

11th October, Rev. **H. PULLAR**, U. F. Ch. Scot. (ret.); Rev. and Mrs. **W. A. STAUB**, A. B. C. F. M.; Miss **WOOD**, Miss **MANGER**, Miss **J. E. WALTER**, E. B.; Miss **ALICE FITCH**, Y. W. C. A.; Rev. **F. S. BROCKMAN**, Y. M. C. A.; Mr. and Mrs. **F. KAMPMANN** and Mr. **H. SAMES**, C. I. M. (ret.)

14th October, Mr. and Mrs. **A. ORR-EWING**, C. I. M. (ret.)

18th October, Mr. and Mrs. **A. O. LOOSELY** and two children, and Miss **I. M. A. ELLMERS**, C. I. M. (ret.)

19th October, Miss **A. SANDERSON**, C. I. M., returned from England.

20th October, Rev. **J. W. STEVENSON**, C. I. M. (ret.)

23rd October, Misses **M. HARKNESS** and **J. BALMER**, E. P. M. (ret.)

25th October, Rev. and Mrs. **W. H. ALDIS** and child, Mrs. **C. BEST** and two children, Mr. and Mrs. **J. ORR** and three children, Misses **E. DRAKE** and **H. GOUGH**, all returned from England; Misses **E. C. BAILEY**, **E. R. BOLTON**, **M. S. CURRIE**, **R. M. FORD**, **H. J. A. DE GREEUW**, **F. RILEY**, and **G. M. UNWIN**, all from England;

Misses **B. U. A. LEPPIN** and **F. K. GROTH**, from Germany; Mr. and Mrs. **R. POWELL**, and Miss **E. TRÜDINGER**, all returned from Australia; Misses **M. E. HASLEM**, **ELSIE M. PARR**, **AGNES CAMPBELL** and **E. JESSIE CRYSTALL**, all from Australia; Mr. **A. L. CANNON** from New Zealand; all of C. I. M.

26th October, Rev. **M. B. GRIER**, wife and four children, A. P. M. S. (ret.); Dr. and Mrs. **BARTER**, Rev. and Mrs. **P. M. BAYNE**, Rev. and Mrs. **QUIRMBACH**, Rev. and Mrs. **W. B. ALBERTSON**, Rev. **L. A. KER**, Rev. and Mrs. **A. T. CRUTCHER**, Rev. and Mrs. **H. H. IRISH**, Dr. and Mrs. **W. D. FERGUSON**, Rev. and Mrs. **M. A. BRILLINGER**, Misses **S. C. BRACKBILL**, **E. M. VIRGO**, **LAWSON**, **E. M. SPEERS**, **M. E. SWITZER**, and **E. B. PLEWMAN**, Rev. and Mrs. **E. R. M. BRECKEN**, Revs. **W. SMALL**, **T. E. PLEWMAN**, **A. HOCKIN** and **D. M. PERLEY**, all Can. Meth. Mission.

30th October, Rev. and Mrs. **F. RAWLINSON** and four children, S. B. M.; Dr. and Mrs. **E. T. SHIELDS**, Rev. and Mrs. **C. A. SALQUIST** and Dr. and Mrs. **J. S. GRANT**, all A. B. M. U.; Dr. **CHAS. F. JOHNSON**, A. P. M. (ret.), Dr. and Mrs. **A. C. HUTCHESON**, A. P. M. S.

**AT AMOY:—**

17th October, Rev. **H. P. BOOT**, Misses **L. N. DURYEE** and **M. C. MORRISON** (all ret.), Rev. and Mrs. **D. T. S. DAY**, Misses **ANNA H. MEENGs**, **MARY W. SHEPARD** and Dr. and Mrs. **JOHN H. SNOKE**, M.D., all A. R. Ch. M.

**DEPARTURES.**

28th September, Miss **PETTIGREW**, A. B. S., for U. S. A.

2nd October, Miss **H. S. APLIN**, C. I. M., for England.

5th October, Dr. and Mrs. **W. H. VENABLE**, A. P. M. S.; Miss **F. F. CATTELL**, M.D. A. P. M., all for U. S. A.

7th October, Miss **G. TAFT**, M.D., M. E. M.; Miss **C. ARGENTO**, C. I. M., both for U. S. A.

9th October, Mr. **B. H. ALEXANDER** and Miss **E. VON GUNTEN**, both C. and M. A., for U. S. A.; Rev. **J. A. ALEXANDER**, Wes. M.

12th October, Mrs. **I. J.** and Miss **ATWOOD**, A. B. C. F. M., for U. S. A.

27th October, Rev. and Mrs. **C. F. HANCOCK**, A. P. M. S., for U. S. A.

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